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Ardetha.

ARDETHA,

THE TEACHER.

A Series of Lessons Given
Through the Mediumship of

F. CORDEN WHITE

TO

G. W. FULLER.

"He that hath ears to hear, let him hear."

PUBLISHED BY
G. W. FULLER, PRESCOTTVILLE, PENN.

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PREFACE.

The manuscript for this book was received in the following manner: The name of the Author is Ardetha. She was one of the inhabitants of the Continent of Atlantis, which was sunk beneath the Atlantic Ocean by some great cataclysm, many thousand years ago.

I first met her in July 1898, when she materialized at a seance given by Mrs. Effie Moss, and said she was my guide. She was grand, noble and stately in manner. She came illuminated and the magnificence of her garments beggars all description. Her figure is rather above the medium height, beautifully rounded and graceful; her hair is black and glossy, her eyes are large, dark and sparkling but very kindly in expression. They seem to contain hidden depth which you can not fathom, and are the windows of a noble soul. Her features are oval, nose prominent, showing a strong face, complexion, brunette, her manner contemplative and reflective.

In July, 1900, she gave me a portrait of herself

through the mediumship of the Bangs Sisters, which I greatly prize. A half-tone reproduction of that picture may be seen in the frontispiece.

I have heard her deliver two addresses: One when she materialized and addressed the circle, and once when she controlled Mrs. Bartholomew, the celebrated trumpet medium, of Buffalo, N. Y. I never heard anything so grand and inspiring in my life. I was sorry there was not a reporter there to take it down in shorthand so the thoughts could be given to the world.

This thought haunted me until April 24, 1902, when I wrote Ardetha a letter, sealing it so it could not be opened without detection, asking her if she could control F. Corden White and give some new thoughts to the world. I mailed this letter to Mr. White inside of another letter asking him to give what his hand was controlled to write and in due time I received my letter to Ardetha, *unopened* and an automatic writing saying she could control the vocal organs of Mr. White and he would deliver the subject matter orally and it could be taken down in shorthand.

I visited Mr. White on May 16th at Bradford, Penn. and arranged for the sittings and this book is the result. I make this statement in the interest of honesty and truth lest some might think I claimed to be the author.

I deem it an honor that so wise and ancient a spirit as Ardetha should have thought me worthy to furnish the material aid that was necessary to give her thoughts to the world and give the book my name. Anybody who has a knowledge of Spiritualism will understand perfectly the manner in which the manuscript was obtained. To those who do not understand, I would say, Never rest until you have thoroughly and honestly investigated the matter. Then, and not till then, will you be competent to judge of the truth of this statement.

"He that hath ears to hear, let him hear."

Yours for truth,

G. W. FULLER.

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CHAPTER I.

THE MEETING—GREETINGS.

It was on a warm spring morning that a party might have been seen gathering upon the banks of a little stream. They came from diverse directions but all seemed intent upon the one point which several had already reached when our attention was attracted to them.

Had an observer been asked to name the country in which the place was located, he would have been at a loss to determine. The swiftly flowing stream did not give any clue to its location. Its limpid waters told only of a warm climate, but as it was in the spring, when all nature began to blossom, when the beauties of nature manifested itself in many ways, that would have been no criterion. The foliage gave a decidedly mystifying explanation. It was tropical in its luxuriance, matted together in true tropical style. Its long creepers indicated the wandering vines of that region, but

interspersed with these were the hardy natives of the Western World and the most careless observer could not fail to wonder, had he been placed in these surroundings without knowing his whereabouts, what place in the domain of nature he had been dropped.

A balmy air greeted those who had reached the goal. It was on a slight eminence on the banks of a stream where it was joined by a smaller one, where the birds had chosen to make their nests and rear their young, where the wild flowers had chosen a resting place, where there were vines and trees and all grew in that luxuriance known only in tropical countries, yet on this height was a piece of open ground that seemed to welcome all who came within its mystic circle and it was a goal towards which many were drawn in the early morning.

The party of which I speak had come to enter into the mystic ceremonies of the time as devotees. As those who wished to learn the mysteries. As a band, who, having been engaged in the investigation of sacred mysteries, had, through some wonderful influence given the signal that had drawn to them from out the great sea of mystery, something that had shaped their ends, and from distant lands they had journeyed to this trysting place to meet — they knew not what.

None had been advised of the coming of the other. No missive known to man had been sent, yet as we are told the wise men journeyed to Bethlehem, to meet at the side of He who was born under the influence of that great Star of the East, so these devotees of mystery had gathered together from widely separated localities to heed the call of a force, the import of which they knew not and only vaguely guessed at the mission which called them together.

On the morning on which our narrative begins we find them heeding the call of the great power that assembled them, gathered at the appointed place, on the eminence where, for ages gone, their ancestors had met to worship the great powers of mystery which they were to become a part of so soon. To welcome the rising of the sun; to watch the scintillations of the beautiful orb of night and the mysterious wanderings of those tiny spots set in the firmament of heaven, those points which have so much to do with the destiny of mankind, and, with loving caress or hated vengeance, send forth their beneficent or malefic influences to the children of earth.

As they met on the banks of the river all seemed joined by one influence.

"From whence comest thou," was the salutation.

"From seeking after that which is higher than

life, grander than the woodlands which surround us, deeper than the fathomless ocean, higher than the tops of yon lofty peaks, more powerful than the rays of the God of Day, softer than the silvery beam of the Goddess of Night, more potent than the force that pushes forward this beautiful life and grander than all that which men have deemed sacred, 'The law of life,'" came the reply from one, who, with the air which age and purity of life had given, made him a spokesman for the rest; and all bowed to the words of he who thus became their leader.

From the East, West, North and South these six had gathered in that forest temple. Six had been given the words that gathered them together, yet, according to the law which they all knew, seven were necessary to carry on the work which was entrusted to them. As they looked into each other's faces, and read the lines of light, love and life, they sought for one who would be able to dispel the darkness that must surround them until the day might dawn when the seventh star in the mystic firmament might be added to their number and their work would proceed.

But they sought in vain. All bore the signs of the ascetic life. All held the same mystic symbols. All walked the way of their unseen teachers, but none had received the illumination that was to make

the leader and the post of spokesman and present leader was given to the patriarch who had replied when the first question was asked.

Scarcely had they entered the sacred ground when the sun burst forth in its glory. Like faithful adherents of the ways of the East, they welcomed his approach by songs of praise and thanksgiving, sent out to that great power in whose hands the universe is "Like clay in the hands of the potter," which biblical writers have told the world, "Maketh one vessel unto honor and another unto dishonor."

As all had been schooled in the great realm of mystery, they knew the signals of each cult, they knew the meaning of the orbs, the mystic vibrations of the sun, which they delighted to honor, and the soft quieting influence of the stars. They beheld the soft gleam of the morning star, they received the benediction of lovely Venus as it rose so majestically in the evening, they wondered at the belt that encircled the orb of Jupiter and beheld the scattered forces of Saturn. They knew they were part of some great plan that the subtle forces of nature were working and they knew they were called to aid in unraveling some of the mystic emblems and symbols they had received — to interpret them to the world.

Not finding the one who was to complete their sacred seven, they sat upon the earth, facing the greatest force they knew, and performed their morning service, sacred to the God of Day. In the center, like a venerable patriarch, sat he who had first spoken. With bowed head and closed lips from which no sound emanated, he sent forth his prayer to the great power for guidance. He knew that he was destined to become the leader, the Father, as was the custom of Oriental Nations in the early days, to those who were drawn thither and that in his wisdom and experience they would look for that which would bring them the knowledge they came to seek.

But far from feeling, as people are so apt to at the present day, that he was more than others, his heart sank within him as he received the revelation. He would fain have seated himself at the feet of the others but that power which he had so long served, which had so long carried him through the vicissitudes of life and given him his wisdom at the opportune moment, had said to him, out of the voiceless silence, that he was the appointed one. That he must bear the burden while the elements necessary to the fulfilment of the plan were being prepared.

With voice and soul he then poured forth his prayer for guidance. Not to an arbitrary power,

not to an invisible something, but to the mighty forces which he saw around him, and which all of the races of men who lived in primitive ages realized and typified, he sought the strengthing power, and strove to bring himself into more perfect accord with the primitive elements.

As he uttered his words, his companions were similarly impressed. They too, were filled with the spirit of the occasion, their lives were made clear and they opened the way to a more perfect harmony between them and all of nature's forces. As they had received the impressions that had started them on their long journey, so they received the light that was given them and sought to blend with the thought of he whom they all recognized as their temporary master.

Every student of what is termed Occult Sciences knows that there are times in the history of the universe when all the magnetic and other conditions are calculated to bring about a new era. The earth itself is transformed, its influence and conditions seem to be changing and the very atmosphere seems permeated with the wisdom of the spheres. Such an occasion presented itself as we began our narrative. Such events are presented at the end of each cycle of 2,000 years when a new era is about to dawn on the earth.

It is not strange then to an observer of the

occult that these people whom we have mentioned had been drawn together in the way they were. It was about time for the beginning of a great cycle. Old things were passing away and new ones were slowly taking their places. The world was recovering from a day of stagnation such as has been experienced by those who have lived in later years and was all on the *qui vive* for a new dispensation.

Churchman of the present day speak of the different dispensations as though they know all that there is to be known. That the Antedeluvian Adamic, Jewish and Christian dispensations were all that have been known to the world. In this they are mistaken. There were dispensations that the Christian world knows nothing of that were more pronounced and had a greater effect upon the later lives of the people than any of those of which modern history treats.

Every cycle has its messiahs. Every era has had its heroes, every age has had its enlightenment, but none have been so great as those which were impending and of which our story tells.

The messiahs and forerunners of the messiahs have been chosen from among the common people. Those who have any work to do that is of great moment have come from among the common people. They were the ones who could stand the world's scoffs and sneers.

But to return to our people whom we have left in the sacred precinct. After having talked the manner of their theocratic organization, they wished to know more of each other. By their powers they might have come into magnetic rapport with each other and had their inmost lives made clear. But each asked the question of himself, "Shall I enter the sacred precinct, or shall I respect the ban of secrecy until the spirit shall open the mouth?" and each one decided that until the time came to speak they would not seek to know more than the outward appearance gave them.

As they sat there in silent meditation, he whom it seemed proper to lead opened his mouth and began to speak. All hung upon his words and none cared to break the silence after he had began to talk.

He spake as follows:

"Fellow seekers after all that is just and good, It seems that the great powers of the unknown world have seen fit to send us to this place. For what purpose, neither you or I seem to be fully informed. That it has to do with the powers that those who have come among us have deemed mystic there seems to be no doubt. But why have we come here? To me the door seemed to be opened and by the light of that power which man

has called deific, I seemed to see the earth open before me. Out of this element came men and women. They formed themselves upon two sides and faced each other. There was neither love or hate manifested in their appearance or actions. As I looked, there appeared one in the center to whom all bowed. She, for it was the form of a woman, walked the length of their columns between them and as she walked, there seemed to come from her streaks of light. Those whom it touched seemed either to shrink back or to be illumined by a wondrous light. It was the Teacher. As she passed there came more clearly into my view that subtle force she had used and I saw that the masses we had seen were the two contending forces of the other world.

"We have all heard that the inhabitants of the world of mystery are of two classes: One seeks to transform all into light, the other seeks to spread darkness. In this there is little difference between the dæmons, or spirits of the dead, and human beings. The good seeking to allay, the others seeking to prolong suffering.

"As the teacher passed along she stood before me for a moment and thus she spake: 'Friend of earth, earth's children have long sought the way by which they can come into closer contact with those who have passed the valley of death, and

seek to know of their life. I am Ardetha, the Teacher. Ages ago I lived on the earth and was as one of you. I passed to another sphere and knowing that those who still lived upon the face of mother earth desired to know of the wonders that prevailed and the mysteries that intervened between them and those who lived in another sphere, I have sought by aid of the mystic powers of nature to give that light to earth's people.

" 'I have called you together to give to you some of that knowledge that you may, after passing through the experiences, return to your homes and give the world the results of that which has been given to you. First, you must know each other. Each must tell his story, tell how this great knowledge came to him and in the realization of your common experiences and desires, you will find a common purpose and with the assistance of yourselves and those whom you want to teach, I will take my place among you and will fill the niche that you feel is left vacant. I will be the seventh member of your group and will fill the space where you have thought another must come to make your number complete.'

"Saying this she passed from my view. And now, good brothers, you have heard the words the Teacher spoke to me, What is your pleasure? Shall we proceed to bind the power that has come

to us and invite the Teacher to us, or shall we go as we have gone heretofore and not seek to know more of the mysteries than we have known in the past? I await your words."

For a few moments there was silence. None felt to break the quiet that had ruled since Ardetha had entered the circle. Although she had not been seen by but one of them, all had felt the powerful presence and had bowed to it as to a higher power and one that might be held subject to worship.

Then, from off the grassy bank one arose and spoke as follows: "Friends, I have come among you a stranger. Why I was chosen to fill this important position, I know not. It is enough to know that I am thus favored by the great God of the Universe and to say that as one of you, I will seek to follow in the way of the Master. Speak and I will answer. Call and I will come."

Another said, "I, too, am called here by the will of a higher power. I will follow as the Master leads. He, by spirit and power of the Teacher, will be a just guide."

The third arose slowly. He was a man whom the storms of many winters had dealt with harshly. His form was bent, but from his eyes gleamed a light that was more than earthly, as he said, "Friends, brothers, I come as one crying

in the wilderness. I come as one seeking the light. I come as one who has been called. As the Teacher has called the Master, so will I answer his call." Then turning to the master he made a low bow and sat down saying, "I am with thee. But ask and I will follow thee. This is my life."

The fourth said, "From out the winds of the north I sought the light and I bow to the wishes of the Teacher."

The fifth arose and said, "We are brothers. I heard the call. I answered. I am here. Command me."

After all had spoken the Master arose and crossing his arms over his breast slowly spoke these words: "Friends, again I say, we know not what has brought us together. We know not what experiences are in store for us. We know not what teachers are to be given us. By some means I have been selected to bear the burden of leader. I do not repine. As soon would I sit at the feet of others as to stand on a pedestal. As soon would I learn the words that others speak as to teach words to others. Words comprise our knowledge sent forth into the world. With words I can not add to my own knowledge. But by listening at the feet of my Teacher can I learn the words and thoughts that will give me greater power than is given to those who talk. But are

ye all agreed? Do all think that I have been called to act the part as Master?"

"Truly," spoke one, "thou hast been chosen from out the world of people to be the Master of this little band. So say I, and is it not so, my brothers?"

"So say we," said all in chorus.

"Then shall it be," said the Master, "but let us join in one thought which is: Let none be master such as is known to the slave. Let all be brothers, joined in one purpose; but as all nations require a government and each goverment a head, then let me act as an adviser, with the qualities of a governor, a power to draw from the teacher and pass to you, but not a ruler absolute arbitrary and supreme. Let us be a democracy, wherein all shall have voice and let none be impressed against his will. This will constitute true government. I, as Master, will strive to learn the lesson and I trust all will aid me.

"And now least we should tire, let us seek to congenial spots, commune with nature, bring your souls into rapport with the highest powers we know that we may attain to that condition whereby we shall dispense to our Teacher the power she must have to join us as an individual in the world of materiality.

"Tomorrow let us meet as the sun rises. We

will greet the orb of day with our songs and while the air is cool, the spirit strong, will we tell each one the story of his life and will strive to open the way to a higher thought of life and power.

"As we part for the present I leave with you this thought: All great and good things come from the storehouse of nature. Good and bad are stored in inexhaustible quantities. But open the way and good will come. Seek for evil and it will be supplied. Strive to think and feel only that which will be for good to all. Act just, think just, be just. Farewell then till tomorrow."

CHAPTER II.

EXPLANATION AND PREPARATION.

We have introduced our readers to a part of a great plan. The world today does not understand as did those who lived in ancient times the great powers that were and are stored in nature's storehouse. Today's world is materialistic. It can realize only by the power of materiality. The finer perceptions, the wondrous powers that were used by humanity in what is termed the childhood of the world, by means of which they came so closely into communion with the world which later writers have made an unknown quantity. The relics that continue at the present day among the more primitive nations, those which live nearer to nature, are stepping stones that, if properly followed up, will lead to the rediscovery of those attributes that were so commonly used among the ancients.

Certain people, known to the world as psychics,

have unfolded the power known under different names as clairvoyance, clairaudience, clairsentience and various phases of a power or manifestation of a power that has set the world agog. Men and women of scientific attainments have opened their eyes to the wonders as expressed through these individuals and have wondered that so great a boon to humanity had so long lain dormant in the human brain.

The world moves in cycles. Every era has its peculiar line of work to be carried out and that productive force through which all are brought into being has wisely planned to carry them forward as fast as they can be in accord with the conditions in which they find themselves placed.

Help from other sources is needed to carry these operations to a successful conclusion, and it is to these intelligences that the sensitized ones of the world look to receive the thoughts that they seek to impart to those who are not so sensitive or gifted in that line as themselves.

Our party is made up of a group of these beings. They are gathering in different places and are not content with simply getting *en rapporte* with each other, but in divers ways they are meeting and invoking the presence of those divine powers that come to humanity when asked in the contrite spirit.

As they seek for light on this side, they also seek for light from the source of light and power.

Do you ask, reader, Whence cometh this light? Ask not of me, but seek to know this light by following it thyself. Not with the spirit of intolerance, but with contrite spirit; with hopes lifted high to heaven; with the inmost longing of thy soul; look to the heights and seek thereon the way of wisdom.

The mystic realm gives out its light in sevens. Seven days in the week; four sevens in the moon's month; fifty-two sevens in a lunar year; four series of sevens in the solstices, and so on to the seven stages of human existence. Seven greater planets in the solar system. Seven in the mystic circle which has presented the evidence of every messiah; even seven in the earthly circle of those who gave the modern knowledge of spirit communion to the world.

So seven is the number that have come together to seek to gain that light—six in one habiliment, one who is to come in the habiliments of another sphere of existence. Truly there are many John the Baptists who are forerunners.

Seven, did I say? Yes, seven. Look at thy own life. Is not the mystic seven interwoven with thee so closely that it would be impossible to separate it without destroying life and all?

So thou art a part of a seven, not mythical, but real, and from it will come that which is sought by

the world but not found. That which is needed by the world but not sufficiently sought.

You have asked Why men and women seek without finding and suddenly find? Why from out the past will come drifting back a recollection of other days? Why into the present will come that which seems to carry the soul down into darkness? All, all is answered in the great storehouse where all may go without money or price, but with the spirit of investigation that all must have to learn the lessons of the world.

There is a lesson in each tree, and each blade of grass. As the merry birds swing their feathery bodies from limb to limb, they carry a lesson to humanity which all may heed if they will but observe and encompass.

Our friends have gathered for this purpose. Let us listen to their words, catch the accents of their voices and from the deep humility of the spirit, and depth of soul, we can find a world of knowledge and know the secret of life.

When the Master had spoken all went their way as they had come. As none had been sought to come none sought the company of the others as the proceedings of the day seemed drawn to a close. All bent their heads in silent meditation and slowly passed out of sight among the low trees and bushes that lined the opening toward which all had come as a goal of promise.

Soon all were gone but he whom they had styled Master. Let us make his acquaintance. He was old as go the years of life, yet young as it appeared to all with whom he came in contact. Although the storms of many years had encompassed him, his eye was still bright, his step firm and elastic. Determination was marked on every line of his brow and his high forehead indicated his perception and spirituality.

As the others passed from his view he lay down upon the earth and seemed lost in thought. What was this wonderful force that had brought them together? From whence came it? Was it indeed the influence of those familiar spirits whom the world had always supposed were wandering the passages of the great unseen world, and ever and anon throwing out subtle thoughts that vibrated on the ambient air until they were caught by one whose brain was attuned to catch the mysterious thought that centered in the mind of one whose wisdom was such as to make it desirable that the knowledge of which he was possessed ought to be given to the world?

As he mused he gradually sank lower and lower until his head rested on the sod and he slept. But was it sleep? To all outward appearances he slept. But the slight twitchings of the body showed more than sleep. It showed that something that pos-

sessed power outside of the body was working and that his body was being used as a battery for the generation of forces that might be used for the purpose of accomplishing some object.

The hours passed away and still he rested on the sward. The sun had risen high before the gathering had separated, and it had long since passed the meridian, but still he lay in the same position. The shadows lengthened and threw their protecting arms around him, but it mattered not. He did not move. Only now and then a convulsive shudder passing through his frame indicated that life remained in the body. But he rested.

And the others? The same strange influence that had followed so soon upon the Master followed each one as they passed through the shadows; one after the other they felt the soothing influence of the occasion and seeking a quiet nook, they were soon in the arms of Morpheus, or so far as outward appearances went, they were fast asleep. But as was the case with the Master, each one showed by a slight spasmodic motion that something besides the seductive wiles of the God of Rest was working upon them.

What was the purpose of this, do you ask? Reader, watch the sequel and it will tell the tale of life as it is shown by the subtle forces that permeate the universe that man has so frequently

come in contact with, and so little understands.

Thus the day passed. It was full of light and life. It teemed with activity, but to each of those who were so soon to receive the new dispensation it was as a lost time so far as outward appearances could judge. But soon the curtain will rise. Soon the light will break. Then will the meaning be known.

As the evening shadows deepened they all awoke. Although no two of them were together, there seemed to be that bond of unity between them that showed a connection closer than that of brotherhood in the accepted meaning of the term. It meant that they had been bound in a magnetic brotherhood that would unite them closer than ever before were human beings united—a unity, a spiritual, an eternal brotherhood.

When they arose from their sleep, they were rested in body but broken in spirit. They felt as though they had been drawn upon by some vast toil that made them lose their vital forces. But as all had experienced the same feeling previously, they did not murmur, but passed on to a little city that lay nestled in the hills and in which they were to find what was necessary to sustain the physical. Later they were to be called to more desirable, from their point of view, surroundings, but at present, ere the plans had been formulated, it was to

be as the public requirements made necessary. To-morrow had much in store, but tomorrow was far from their thoughts as they reviewed the conditions of their afternoon's experience.

At an early hour all had found a resting place, had refreshed the physical man and had passed to the place where they were to spend the night; but strange as it may seem, although the forces that animated them had chosen, they had not even seen each other since passing from the appointed trysting place. Each had his work to do, but no one could do it for or with the other. Thus they entered upon the night and awaited the dawn.

CHAPTER III.

INTRODUCTIONS — HISTORIES — EXPERIENCES.

The morning dawned bright and clear. As the sun rose, it looked upon the same scene it had witnessed the day before. Our friends were gathering to become acquainted with each other, to hear each other's story, and this learned, they would know the power that brought them together and the purpose of that power.

They gathered quietly as they had on the previous morning. No word was spoken as they slowly passed out of the copse and into the open. No word or gesture told them where to go; but as true as the arrow from the bow, or the spear in the hands of one whose training had made him an expert, each went to the spot he seemed to be fitted to occupy.

As all gathered and each took his self-selected place, the sun rose over the hill and cast its first rays into the open. The Master arose and with

one accord all joined with him in silent invocation. All felt the solemnity of the occasion. All realized that the time had come for them to know the meaning of their visit and each one in his own way reached out in humble supplication to those unseen powers of nature that man has so long observed and deified, and besought guidance in the way of life, hope for the future and forgetfulness of the past—for that is true prayer. Not supplication for things unknown, not wishes for things unattainable, but the appeal for light from that great fountain of light, and hope from out the depths of the fount of hope. Then to unmake the past is impossible. Therefore to profit by the lessons of the past and to forget that which is not desirable to carry for our benefit, is the true mission of and the true being of prayer.

When the invocation of silence was ended, the Master opened his lips and prayed: "Oh, Fountain of Light, thou great force which animates the universe, thou fount which tends to build and uplift all that man desires, which giveth to us heat and light in the physical sense and as symbol of all that is good, giveth to us wisdom, we ask not from thee as a personality, not as an individual, but in the symbol of truth, light, heat, and all that goes to make life worth living, to so send thy rays upon us that we may receive the continual bene-

diction of the Great God of Light, that central power of the universe that holdeth in the palm of of his hand that which we desire. Give us of the magnetic force that was showered upon us yesterday afternoon, sufficient to place us in a condition where we can attract to us those dæmons which are but the spirits of dead men who, having had the experiences of earth life and gone into those celestial realms can now return with the added knowledge and give us lessons of great worth.

"It was revealed to me that we were to receive that which if properly applied might be of wonderful benefit to the world. May we be so inspired and uplifted by the light that comes to us that we will not only receive but apply the lessons and carry them to our fellow men and thereby raise all from the crude to the refined; from the old to the new; from darkness to light. Spread thy light that others may speak if they so will."

As the Master ceased his words, all arose and stood before him. None spoke, for the words uttered by him had been those which all wished spoken and there was no more to say at that time. All awaited the movement that was to introduce them to each other.

No one seemed willing to break the silence. All stood with bowed heads, each one wishing to hear, yet not desiring to break into the holy spell that seemed hovering over them.

Again the Master spoke: "Let us all take the positions given to us and let each one in turn speak that all may know, then to our work for which we have been brought together."

They seated themselves upon the ground in a grassy spot where all had previously been attracted. There in accordance with the forces that acted on them, they formed into a circle leaving a space of about three feet between them thus allowing all plenty of room and also placing them where they might observe every motion and hear every word. But they were soon to learn that even words would be unnecessary to them in the condition they were placed.

When they were seated the Master again became filled with the spirit. Suddenly his eyes became fixed, his limbs trembled and silently he arose, glanced at each in turn then spoke as follows:

"Dear friends of earth, you have been brought to this point from your homes to receive some lessons of life. When given, you will return and that which was given you must in turn be given unto the world. As the sun gives its light in turn to the nations, so will you give in turn your light unto others. As the sun goes on its mission following each day in its bidden path, so will you speak in the same turn as it moves.

"I come to you through the mouth of he whom

you have rightly called the Master. It is because he was chosen for his goodness of purpose. Yet to him will not come the glory, for his is only to give. Those who have passed from the life of mortality to that of immortality, seek instruments through whom their thoughts can be impressed. We, as a band of ancient workers, have seen the growth of knowledge on earth through the instrumentality of this child of earth. His days are numbered and soon he must sleep with his fathers and and return to those who sent him and who will await his coming to give him greeting in that great world of light—welcome him as he enters the portal of the home not built by hands—immortal.

"To you will be given the knowledge we seek to impress upon the world. Possibly not through these lips, possibly not through the word of mouth, but through the influence that will be brought to you through the communion with each other in his presence.

"I will introduce myself to you through these lips, then when I come to you in your thoughts, in dreams, in visions or in any way, you will know me and realize my mission.

"I am Ardetha, known as the Teacher. I lived ages ago, when the world was not of the formation it now bears. Your traditions tell you of a

great continent that sunk beneath the sea. That continent, which you have called Atlantis, was my home. I lived as one of its people, yet high in authority. My wish was an order. My desires were attended to and so I grew until there came to me a knowledge of something higher than life for an individual end. Then life took upon itself a change and I was filled with a desire to do something for the betterment of my people. I passed among them and learned their customs and conditions. I absorbed their wisdom and bemoaned their weaknesses and ignorance. Thus was my mind opened.

"I was not as one of your messiahs, as I did not seek to redeem the world, merely to aid it. I did not seek to make a new religion, only to encourage them in the observance of and inculcate the higher principles of life.

"So my life passed until the time came for the birth of the spirit. We knew of this and it came to us as a natural event. We did not dread it as people of earth now dread the change. We welcomed it, for, with our knowledge, we came closely in contact with the loved ones who had gone on before and we only hoped for the day when we, too, might pass to that condition of life where we would be freed from the fetters of earth and be permitted to soar beyond the commonplace and into those higher elements that constitute true life.

"With the advent into the new life my work was changed. Labors of a new order were shown to me and I soon became one of a band of workers who have traveled far and near and have given thoughts to mankind from those realms through peculiarly inspired people whom the world has never understood.

"He whom I am now using as my mouthpiece was one whom we have used as our instrument to pass the word down the line of life. But as I said in the beginning, his time is short. His days are numbered. On you we desire his mantle to fall. To you we look to give the world our thoughts.

"And now, beginning on the left and passing with the sun, will each tell the story to your neighbor and then will our work commence. For now I say adieu. Fear not! The band that has cared for you through all the vicissitudes of this journey will be with you and your life will be free while here. Tomorrow you will receive instructions and will be informed of our future plans. You will not continue as you are but this one day. When tomorrow's sun rises, met us here and we will further instruct you. When your stories are told, go as the spirit moves. Naught but good will come from it."

The Master's lips ceased. His head, which had been proudly elevated dropped upon his chest.

He sighed, a convulsive shudder passed over his body, then his eyes opened, he smiled the childlike smile which so rarely failed to captivate his auditors, and seating himself on a grassy bank asked if they had recieved any instructions.

At this the one upon his left arose in his place and began his story:

"I came from the East. Why I am here is to me a mystery. I did not realize that I was one who was to be included in the line of those who were to be entrusted with that which the words of the Teacher just indicated.

"For years I have been interested in the line known as occult. I have had my attention called to it many times and have seen much of that peculiar line of phenomena that is know to the delvers in orientalism and the mysteries, although I have never considered myself an adept.

"As I walked along the streets of my native city I heard a voice address me, saying, 'Thy brothers await thee in a southern clime. Arise, my son, gird on thy armor and seek the battle of the right and meet with those who are to be with thee in the great battle of humanity.' "

As he paused, all rose to their feet saying in chorus, "The very words that were spoken to me!"

In a moment all were again seated and the story continued.

"I scarcely knew what to do when I heard the words. I had business cares, but they were not such that I was imperatively compelled to remain and attend to in person. I thought long, ardently. I questioned the voice again and again, but no reply was given. I heard no word except such as was given to me in the beginning. No voice spoke to me except the one that first greeted me.

"My feelings of wonder grew upon me and from them came feelings of curiosity as regards the voice. From whence came it? Whither did it go? Did it rise out of the mysterious somewhere and set into nothingness? Such, and more were my queries until I did not know what turn the mystery might lead me.

"The more I thought, the more I wondered at its source and the more impatent I became. I looked in vain for reply to my queries. No reply was vouched me. All was still as the silent night when I asked, yet an inspiring influence held me closely and I walked slowly into the valley and gradually became convinced that I could not fail to heed the mandate of the mysterious voice.

"As soon as I had so decided I felt an intense sense of relief. I rested easier. I slept sounder. The strain of a heavy burden was removed from me and I soon had no trouble in arranging my business matters for an absence, I knew not how

extended, neither did I realize its exact destination.

"As the cold winds of winter passed by, I received intimation that it was time to take my departure. I wandered towards the west, not knowing exactly where I was going, yet everywhere that same mysterious power seemed to guide as with a master hand, and every change came as naturally as though it had been planned by one skilled in conducting tourists on a journey.

"Thus it passed until I found myself upon a ship bound for yonder seaport city. I landed without any definite idea of what I would do. I sought lodgings and as the peace of slumber fell upon me, I dreamed. Aye, dreamed! But was it a dream? In that dream I saw this place of meeting. I saw my companions, for such I now know you to be, gathered here as we are now seated, and I was told to walk into the forest with no fear. Naught but good should befall me. Neither wild beast or still wilder man should come near me, and as the shades of eve were to fall, I would be led into a place where I would find that which I was seeking.

"I awoke from my dream covered with a fire of inspiration. Then I had my awakening and I knew that I was to meet with those kindred spirits whom I had so longed for and I would in some way be made a part of their work.

"I traveled all day through the verdure of the

tropics and felt inspired with the idea that soon I would reach my goal, and true to my ideal, as the sun sank into the western sky, I found myself in the little city that lies over the hill and rested for the night.

"Scarce had I reached my couch when the spirit again took possession of my organism. I dreamed, or seemed to dream, that I was again with each of you. I saw you one after another and was shown your peculiarities of nature. I walked hand in hand with you through the transcendental part of humanity and then was told by the same voice that had before spoken: 'Friend,' it said, 'thou hast been true to the powers that worked thy good. Today have we been with thy matters of earth and they are well. No harm will befall thee or them. From this place canst thou commune with those left in the busy world but when the call comes I will bespeak for us thy entire attention. When we do this, we also give thee our promise that as thou servest us, so will we requite thee.'

"I seemed asleep, yet was awake. I saw, I heard, I replied. I asked, 'Whom do I hearken to? What seekest thou? Why am I thus taken to a distant land and led in these unseeming paths? Answer.'

"The voice replied, 'Fear not, my son, as I spake to thee in thy earthly home, so do I speak to thee here. Knowest thou not that there is a destiny

which shapes the ends of all mankind? That out of the wondrous somewhere is a force that speaks to man in the deep silence and man hears and answers? This is thy fate. It is thy life. To do for the world what thou hast so often wished. We asked your life. We give you ours. Even as thou hast cared for others, so thou shalt continue. Those who have aided thee shall give more aid, for now the door will be opened still wider and by a closer union will the man and spirit be united.'

"'I am known as the Healer. Because I have come to heal the ills of humanity, such title has been given me. As my representative on earth, thy name shall also be known as the Healer and to the companions whom thou shalt meet tomorrow, by that name shalt thou be known, and by none other.'

"'Then am I to meet my companions tomorrow?' was my response.

"'Tomorrow,' was the reply.

"'By what shall I know them?'

"'By that subtle something that comes to all. The still, small voice that tells us when right or wrong; that voice that speaks out of the voiceless silence; that voice which speaks in the tones of love, hope, harmony, friendship, truth; that voice which has attracted to you those affinities which have made thy home and life a band of harmony.

That voice will speak and tell the lesson. Thou hast been led so far with freedom of action but steadfastness of purpose. It is only thus that life can be made of value. Freedom to do and dare. Steadfastness to pursue to the end that which is the object of thy life. Thou hast had an object. Few, too few, are thy companions. Thy life should be a model to others. Had they objects in life, did they but seek to know the plans nature's God has ordained for them, and with steadfastness of purpose seek to carry out these plans, then their lives would be better, their hopes more sure of fulfilment.

"'Humanity is trifling with nature. Not content with allowing nature to seek her mature methods, humanity seeks to circumvent nature, to overcome obstacles that are not to be overcome and to develop into private sources many of those powers she has evolved for humanity as a whole. This should not be. It would not be if all could be made to understand the force of the potent powers that animate it. Then all would learn the lesson and profit by it.

"'As a healer of nations, you will teach much in that direction. Thy mission here is to learn the lesson that will be taught, secure an unfoldment of being and go forth into the field of labor. The harvest is waiting, but few are the harvesters.

"'Arise at daybreak. Go forth at sunrise to a

point over the crest of the hill. There will the influence take thee and lead thee to the trysting place.'

"I followed the instructions of the voice and the Healer, or some power led me to this spot where within a few moments of my arrival, you, my companions, joined me. Further than this I know not."

As he ceased his words and resumed his seat there came over his countenance the same change that had appeared on the face of the Master. It turned first pale, then with a convulsive shudder his hands grasped the air, aimlessly, the same power that had seemed to take possession of the Master appeared to have him in its possession. Only for a moment did the tremor remain, then with a face radiant with light, the lips moved and a voice, unlike any that had before been heard said:

"Friends, I greet you."

"Greetings," replied all.

"I speak to you through the organism of one whom you will know as the Healer. His story is one that you all know as he has told you what is to be his part in the labor you have before you. My name is unnecessary. In this life names are of little value. In your life, where all is governed by outward appearance, names are necessary. They are requisites. In our life we care less for names

and clothes than we do for deeds and words. The laws of health are being taught today in a way that they never were before, yet it is not particularly as a healer of bodies that we will work. It is as a healer of nations. If bodily ailments were all, it would be a simple thing. It is the diseases of the body politic that you must heal, for without a healthy system of economics, it would be impossible to have healthy men and women, healthy conditions of finance, and as both of these are essentially prerequisites, happiness is to a certain extent made or unmade by it. Lives marred or polished. Hopes formed or blasted. All, all depends upon the action of the nations and they depend upon the actions of individuals taken in a collective sense.

"Before the days of your pilgrimage are over, I will have more to say to you through this organism and I hope to be one to add my mite to the lesson of the world."

As the Healer stopped speaking, the pallor of the earthly representative increased, his head dropped to the side, his body collapsed and he rested for a moment on the sward. Some would have gone to him, but the Master quieted them with a gesture and in a moment, with eyes growing brighter and heart pulsating with a blood fired with animation, the Healer took his allotted place strong in determination.

When all was again quiet, the Master spoke words of appreciation and again the spirit moved he who came next in turn. As in the cases before mentioned, there was a slight shudder, the eyes closed, after rolling backward, and the person soon slept easily while a power animated him. He spoke after the style of the former, gave his history, opened the way to a new line of work and thus they went from one to the other until all had spoken.

It is not necessary for us to repeat the experiences of all. It is sufficient to say that the experience of one had been the experiences of the others. They had been called from their vocations to answer the summons. Not one who could not come in answer to the call, as the wise spirits who were operating knew that those who were not so fitted as to be able to give their time to the labor, were not the proper ones to be called. While the laborer is worthy of his hire, not many of those who do pioneer work are so situated that they can do the work without detriment to their own best interests and when they do, some one must suffer for the work they are doing for others. This is not just and right. Reasoning spirits will not ask nor permit those with whom they come in contact to sacrifice all in their efforts to do a work that should be done.

Certain classes of people deny this, but we know by experience that spirit bands who control media beyond their powers, or who will not permit them to do that which is necessary for themselves and families are of a selfish variety and not the kind that should be entrusted with the work of developing and handling media.

When the work of the morning was completed by the histories of the participants being given, all were hungered and would have eaten. This was not to be just then. A work was still to be done. Instructions were given to close their circle and joining hands to facilitate the flow of magnetic power, they were soon in the midst of a lesson by the leaders.

As was naturally to be expected, the Master was the one who was selected by the controlling intelligence and through him Ardetha the Teacher spoke to those who were with her.

After having secured control of the mentality, she said: "Friends, we are now through with the preliminary work of the day. It becomes my duty to lead you in the path that will give us the best conditions for our work. You have heard each other's version of the call and its results. You have responded right nobly to all and now, ere we pass to other labors, it becomes necessary to ask, 'Will all of you agree to carry on the work? Are

you prepared to remain here under the tuition of those who have brought you hither until such a time as the work has been accomplished? If not, now is the time to withdraw ere the forces have fully organized. If yes, then we will proceed at once to our work. Let each in turn reply.'"

Scarcely had the speaker ceased ere all gave response to the question and all agreed fully to accept the conditions and carry out the requirements of the higher powers.

"Then," said the Teacher, "we will proceed at once to our work. First, we wish to dissolve all bands that connect you with the world so far as possible. To aid this, we will go into the forest and there among the wilds, will we find that peace and quiet we need so much at present. We will require you to build each a shelter, for outside of the time devoted to our work we do not wish you to mingle together in one spot. The union of magnetism at all times is deterimental not only to the physical, but to the spiritual as well, and those who absent themselves occasionally from those with whom they are associated regularly will find it a benefit to them in every way.

"Farther in the forest you will find a suitable place. It is on the bank of the stream which flows yonder. Its waters are pure and limpid and in its depths can be found the brightest of fish.

You will watch their gambols, but will not need to deprive them of liberty or life, as you will not eat flesh food. You will find the forest plentifully supplied with the food nature's God has given to mankind and from it you will supply your hunger. It is not necessary for man to deprive animals of their lives for food. That was a necessity in days gone by, when man was of a lower origin and nature. But now, with the higher development of his being, he is gradually unfolding newer powers and among them is one that will make him a fruit loving and living animal. Have you not heard it stated many times within the past few years, both in and out of the ranks of occultism that man was absorbing much more fruit, that fruit could scarcely be produced in sufficient quantity to satisfy the demand? Yet more and more will be called for, for as each one requires less meat and more fruit, the vast ranges where people have spent their lives in raising cattle to kill and eat, will be changed to vast orchards, where, instead of the suffering of the bereaved mother cow for her offspring, will be the sweet scented blossom and beautifully tinted foliage through which the rapidly mellowing fruits will press its way outward and show its red and yellow cheeks to those who wait its development. No sorrow there, the fruitage of the vine, the tree and the shrub will reach its full

fruition and then, like the leaf that has done its duty by the tree, it will be laid where it will accomplish the work for which nature and nature's God intended it should be used.

"But do not think we mean to condemn those who have used flesh food in the past. Do you not have a saying that man 'should not condemn the bridge that carries him over the stream?' Then do not condemn the flesh eating that has carried you over the stream of life until you were able to live without it. Flesh eaters will remain for many years. It is not to be expected that vegetables and fruits can take its place at once, but with the advent of newer forms, the old will gradually pass away, life will change until there will no longer exist that craving for the flesh of animals and men would as soon eat of the insect or serpent as of the animal or fish. As soon think of eating his own kind as of eating the quadruped.

"You will now seek your spot and if you can not prepare suitable shelter before nightfall, return to your places for the night. Tomorrow we will have our lessons and will arrange our future work. Then farewell till tomorrow."

CHAPTER IV.

PLANS FOR THE WORK.

When the Teacher had released the Master from the influence, they discussed the proceedings of the morning. Although they had met only the day before, all seemed to be acquainted with the personality of the other. All acted and felt as though they had been friends of years instead of only the chance acquaintances of a day. And should this not be so? Why should humanity be strangers one to the other? All are children of the one power; all are born under similar conditions; all partake of the same food, and all pass through similar experiences of life. The conditions of personality are not to be considered a part of nature's plans. Those conditions are only the artificial barriers that man has raised up to prevent others from receiving the lines of thought and experiences of life that are vouchsafed to him. Arbitrary powers and special privileges are not a part of nature or

her plans. She has given to all humanity the same power, but they have been developed to a greater or less degree and man has, by his arbitrary manner, rulings and customs made many changes that ought not to have been made.

Why should men and women pass each other daily for months at a time and fail to pass the friendly greeting that both so much desire? Only because the tyrant of fashion has placed a ban upon them. They know as much of each other when they pass and repass each other daily, aye, much more, than those who meet by combination of circumstances and the formality of Mr. ——, Mrs. ——, is gone through with. But the one is proper according to society, the other not. One carries with it a respectable acquaintance, the other carries with it a clandestine one, and the young lady or gentleman, no matter how pure the motive, may not speak to a chance conpanion until he has fulfilled the custom of "mother Grundy," without censure to both persons.

As our friends had been drawn together by a common purpose, they were not hampered with these customs of society and chatted with that freedom and ease that marks old acquaintances and fraternal meetings.

Finally the Master interrupted the pleasant conversation with the remark, "My companions,

the day is rapidly passing away. The Teacher requested us to pass into the forest and seek our home. This, I feel impelled to say, is our duty as we have given ourselves to this work and I therefore feel that we should pass this pleasant conversation until a more appropriate time and seek the forest. Possibly before we start, a plan would be necessary and we can not find a more congenial place to discuss our plans than the one we now occupy. What say you?"

"Agreed," said all in chorus. "What have you to present?"

"Nothing," was the reply, "I stand ready to be moved by the desire of all. One of the first lessons we should learn is that all have equal rights. Humanity has suffered too much by the idea of authority. United we must accomplish this work. It was understood that I did not possess any authority that was not possessed by all of you, that I was merely a leader and an advisor. When a question is to be decided in our labors, it must be decided by a common discussion in which all have equal rights. The lesson we must first learn is the lesson of self-abnegation. That all must unite in the unity of the body realizing that what is best for one is best for all. That what will conduce to the benefit of a community will be conducive to the best interests of each individual connected with it. Speak your thoughts."

"Let us pass into the forest on the right," said one after a short pause, during which all seemed lost in thought, "then we will be led by the powers that guide us and will reach the proper place with the least possible delay."

This proving agreeable they turned to the right and found a slight opening that promised pleasant ingress and passing quietly along they moved into the forest and passed from view.

Scarcely had the branches of the trees closed over them than the master turned sharply and following an almost unmarked path, he had nearly passed out of sight of his friends before they realized his movements. Hurrying along they soon reached him and passing quietly they moved through the luxuriance of a tropical forest.

Thus they traveled in silence for about half an hour. Then they came to an opening similar in form and appearance to the one they had left. They passed through it, and entered the forest on the other side where a density of shade indicating something of a more imposing nature than the simple forest seemed to present itself. Under the trees the Master paused and, turning to his companions, said, "Friends, see how the wisdom of our suggestor is manifested. Here is food for all for a long time. My advice is that we satisfy the cravings of hunger and then see if we cannot find a suitable spot for our encampment near here."

They gathered the fruit and seated themselves under a tree, eating as they beguiled the time with conversation, song and merry jest, for all seemed filled with the spirit of life and did not see the necessity for being continually devoted to the sombre. So they rested from their walk and refreshed themselves with the fruit that nature supplied so lavishly.

When all declared themselves sufficed, they again started on their journey. Shall we say started? They scarcely did that. They merely prepared to start when they caught the sound of running water. "Strange," said one, "that we have not noticed that before. Let us seek it as on its banks we may find a suitable place for our encampment. Fruit we have in abundance. If water is also here it will be an ideal spot for our purposes as the open is not to be improved upon for our morning bath of sunlight."

All having agreed to this, they passed rapidly in the direction of the sound and soon came upon a clear, limpid stream, flowing over a series of waterfalls and fed by springs that came from the mossy bank upon which they stood as they caught the first glimpse of a beautiful river.

"An ideal spot," was the unanimous cry. "Let us build our homes."

As this seemed to be the mind of all, they imme-

diately prepared to establish themselves on and near the bank of the stream, each one selecting a spot that seemed to him more suitable for his immediate surroundings than any other. As all agreed, no two desired the same spot, and as all united their labors, their homes were soon arranged. As they had left their belongings at the stopping places they had engaged in the village, they decided to pass the night in their respective places and meet at sunrise at the new goal.

Scarcely had the sun's rays reached the open than they all arrived. Strange as it may seem, neither had seen the other since they parted on the previous evening and they had reached the goal from several different directions, yet each one was led infallibly to the appointed spot. Each had also found something that would be of advantage to them in their camp life and all were in exuberant spirits as they gathered for their morning service. Forming themselves into their circle as they had on previous occasions they were deep in the mysterious work—or mysterious to some. They passed a few minutes in silent meditation, invariably invoking the higher powers of the universe to meet with them and inspire them with the wisdom and power that was necessary to bring deep thoughts to them. In this way they were engaged when they perceived the influence acting upon the Master and in a moment he spoke:

"Friends of earth, we are now prepared to explain to you our labors and to seek your aid. It is necessary to have a class of workers upon the earth through whom we can hold the forces we require. Every occult class of work requires this. Messiahs are only the climax of this line, then comes the new era.

"Two thousand years is a cycle of time, but this cycle is divided into trinities by the plan of ages. Three times in an age of the world does the power of the spirit world make itself manifest and holds itself strongly before the people, and three times does it die out and the world seemingly passes through a period of darkness, similar to that period in your history that you denominate the "Dark Ages." In the time which history records for you, will be found The Buddha, The Christ, Mohammed, Luther, all parts of the great system and as you will note, each about the third of an era of two thousand years apart.

"This demonstrates the position that we take in the matter. Today an epoch in the present era is being operated and soon there will come to us or rather to you, a series of workers who will be known to the world as those whose names we have used have become known to you. While one person is usually singled out as the individual who has occasioned all this, it can not be truthfully said

that the individual is the prime cause of it. He is only an incident in the great plan of forces that are above him. In the beginning of the Christian era, appeared John the Baptist, who had received the knowledge, and unto him was given the power of discerning the forthcoming messiah. He knew that he was only the forerunner and not the climax of the operative labor.

"We are now approaching one of these climaces in which the world will be given new light. As the Essenes of the past were a class into whose hands the power was given, so are the Spiritualists of today given the power and knowledge to receive and to interpret the will of those powers which are working for enlightenment.

"As the Essenes were condemned, accused and received the opprobrium of the nations, so are the Spiritualists of today receiving the curses of those in power, especially of those in ecclesiastical power. It is for this reason that we have called you together. Here, in the fastnesses of the tropics, with all that is necessary for our unfoldment, we wish to give you a development, an unfoldment, that will cause you to know the facts and to receive us as we will come to you to transmit what we deem necessary. As the 'Wise Men' followed the path to the manger-cradle of Bethlehem, so will an unfolded band meet the one who is to come.

"Our friend through whom we come is not the greatest, but he is the last of a line whom we had developed years ago, and today he is teaching you what he received in a similar way years ago, when he was in his prime. His labor is nearly done and possibly ere you leave this spot, he may join us. You will take his place and when you, too, shall have passed through the experiences of life, we will give to the last of you an experience similar to the one we are now giving to this one.

"We will now talk of the lessons that you will receive.

"It is necessary that we should give you the information that we deem right for the best interests of humanity. That will be embodied in a series of lessons given in this way, but not all through the instrumentality of this mouthpiece. We may come direct, and you need expect it at any time, so do not be agitated if you have a visitor who comes not at your bidding or seeks not to deal with you in mortal ways.

"Your topics will be many. What will you that we give you for your first lesson?"

The Master stopped. From his eyes gleamed a wondrous light as though he had been in communion with the gods. As though nature had opened her widest portals and had bid him gather at the granary and drink at the fountains. His

face shone with a mighty power and he seemed transformed.

"What will you for your first lesson?" again he repeated.

"Most mighty power," said one "it little behooves us to seek even by choice to ask or demand of thee what thou wilt give us. We seek to learn.

"Thou seekest to learn? then ask that ye may receive; knock that the fountain of nature may be opened unto thee. Thou seekest to learn? Of what wist ye that ye need most? Answer I pray."

"The lesson of life is that which I most need. What is life? what its object? from whence came it? whither goeth it? why am I? truly do the queries come faster than my brain can act. Most noble Teacher, it is in humiliation I come before thee. I I seek thy presence and crave that I may receive but the crumbs."

"Let not your lips again essay to speak words of that kind. Nay, I do not chide, I but advise. Receive the crumbs! no! no! Be manly! stand upon the power of thy manhood. Be not too forward; but be not craven. Ask and receive. Place thyself upon the pedestal of self-dependence, but do not place thyself upon the pedestal of self-exaltation. There is the error. Place thyself in the position of one who can and will attempt to do all that

his nature will permit. But place not thyself on the pedestal of selfishness lest thou fallest to the earth of thy own craven weight. Reach upward and on but with charity and forbearance. Now till tomorrow and the lesson of life then."

CHAPTER V.

A LESSON ON LIFE.

"When you ask me of life, you ask one of the greatest questions that could be formulated. That subtle something which animates every particle of matter in the vast universe; that causes the stars to shine, the suns to give off their heat, the myriads of nebulæ to shine with phosphorescent glow; all are animated by a form of life.

"The planets whirl in majestic splendor by the same force, while every animate and inanimate thing on the face of the vast bodies which float so lightly in their airy expanse, all, all are animated by that subtle thing that we call life.

"Life is a combination of two degrees. Life in an individual and a collective sense. Collective life is as before stated: It comprising all that is; but branching from it is that which you more particularly refer to—individual life.

"Individual life is a partnership entered into be-

tween a certain number of particles of matter that agree to fulfil certain requirements, and for a longer or a shorter time to sustain certain relations toward each other.

"To produce this condition, there must be a union of the positive and negative forces, the male and female elements, and that condition prevails no matter what the individual life consists in—whether animal, vegetable or mineral—for mineral contains and consists of life as much as does animal or vegetable.

"Then the first essential for life is an exciting force. Where it came from we will not attempt to answer. None of those with whom we come in contact know its inception; they only know its results after years, yes, ages, of development from the crude to the finer and as it always travels in an upward direction, always tends towards something higher, it slowly produces all the elements that are so vaguely hinted at in the work of those who are seeking to investigate the subtle forces of nature.

"It is sufficient to say that all matter is increasing as are the animals and vegetables. Not by that do we mean that it is increasing in number but is increasing in quantity. Physical science has told us that there is no adding to or taking from, as to add or extract one atom would break the delicate balance of the universe.

"This is not correct. The balance of the universe is being continually broken, and it is for this reason that the phenomena we observe in connection with the meteorological conditions of the world are so uncertain. That by no method that has yet been evolved by physical scientists have we been enabled to weigh, measure, and to a certainty learn the exact positions of the planets and whether the plane of the ecliptic is exact and uniform, or if it is not changed by the continual movements of the particles of the universe.

"The last is true, but it does not properly belong with this lesson.

"The life of an individual does not commence when the physical conditions necessary to produce an entirely new physical body are brought about. On the contrary, vast forces have been and are now at work to produce it. The mere act that results is not the prime mover, but back of all this is a series of causes that have operated through the subtle forces of nature for possibly ages and the particles have held their comparative relationships possibly many times.

"What happens when a soul is to be born? Physical conditions are brought about not by any arbitrary power, not by a premeditated act of the soul that is to be habilitated, but by those powers of which we know so little and should know so

much, there is set in motion a counterpart of your physical dynamo, which we might denominate the celestial dynamo, and particles that have an affinity for each other are thereby attracted and agree to form a co-operative commonwealth for the time being.

"These particles consist of negative and positive atoms, male an female elements, and they come together in unison and are held together by the affinity that is shown throughout nature, even in the most plastic as well as in the hardest substances, in animate as in inanimate life.

"The particles being established, it becomes an easy thing to maintain them and as every plastic substance takes the form of the matrix in which it is cast, so whatever this form that it is attracted to, it conveniences itself to it and assumes and holds it so long as the desire is there.

"Mineral substances are those of the lowest order of life. The magnetic attraction that holds them together is of such a nature that it is bound by almost indestructible bands. It is held by the strongest attraction. It maintains a relationship that is held for ages, because in that condition, with no special development and little of the spiritual element, it is long before it can realize its individuality and evolve to a point where it can maintain itself on the soul plane of nature.

"The cohesive forces of nature are not different, except in degree, whether the co-partnership of life pertains to animal, vegetable or mineral; only in the power of the cohesive force. In the mineral it holds tenacously while in other substances it holds with less tenacity or by a combination it is broken into fragments and these do not apply in the same sense.

"Let us take some plastic substance, like putty. This is a combination of two forms of life. The attractive forces of one are overcome by the repulsive forces of the other. Whiting has no particular attraction in its particles while the oil has a peculiar attraction of its own, similar to all liquids, but of so volatile a nature that these particles of life are ready to give up their individuality and assimilate themselves with anything else that may cohere or have a similar force. Without this it would be impossible for any chemical laboratory to successfully experiment. Then the identity of a certain system of cells can be destroyed or disintegrated by the application of other forces.

"As the elements of life in the oil come in contact with the elements of death in the whiting, the force of certain life particles is destroyed and the result is a substance that contains some of the elements of cruder life form, but the finer are

expelled and the resultant is dead, or practically dead matter, which can not be again rehabilitated except by reducing to its elements and the addition of new life to it. Even then, unless its form is changed exceedingly, the infusion of new life will only vivify it for a short time when it is again in its deadened condition.

"But such combinations are not made by the voluntary action of the particles themselves. When the particles, by natural selection draw themselves together, then the resultant partnership is real life and not combination life and it is much more potent.

"Mineral life disintegrates and feeds the lowest forms of vegetable life. On the face of the granite rock is the coarse litchen. Not truely a moss — merely a litchen of the coarsest quality. It can only be that when it absorbs its nutriment and gathers its particles on so crude a base. But in time this litchen will give life. On its face will appear a higher order of life that will in turn produce a germ of a still higher order and in that way the truth of the theory of evolution is demonstrated.

"You will ask if man has evolved in a direct line from the family of quadrumanna, and I will answer yes and no. While this is an anamoly, it is true. Man has evolved from this branch of

the lower animals, yet the long looked for "missing link" will never be found. The reason for this is that there is no direct line from one to the other. It is not that man comes as a direct production of one of the quadrumanna, but that the particles that were so related for ages had finally evolved a power and degree of refinement that they were enabled to encompass a brain with the limited power of the primitive man.

"Thus, as the quadrumanna were developed from the race of quadrupeds, as the dexterity of the quadrumanna became so complete, the form of the pelvic bones gradually changed until the true biped was produced.

"That this is a true statement can be proven by the most obtuse among the world's people if they will but examine the formation of the different classes of the monkey and ape tribe, then begin at the lowest form of man and from there go to the highest, and while you will find what is called "stooped" you will not find that the lower order of man has the same formation of pelvic anatomy as the higher. While this is not so marked as to attract attention of the cursory examiner, it is so marked that one who will examine it after having his attention called to it cannot fail to realize it.

"Thus we have taken up the varying forms of life until we reach that which you refer to in

your question. That form of life which we consider the highest evolution of the present day and which is found in the Caucasian race.

"In olden days, the Caucasian was not known. He was a later evolution. In the days in which I trod the earth, the Aryan races were in the ascendant and they ruled by their superior brain power as now they are being ruled by the superior brain power of the race which has supplanted them.

"As man evolved, he unfolded a consciousness outside of the mere animal. Immortality is and always has been hoped for. Hope has carried the man of the cave into a future and his mysterious musings have drawn him into a line that has evolved the god idea of the past. The greatest of these is the worship of the sun as it is now called. But as is stated elsewhere, they did not worship the sun for itself, they merely worshiped in symbolic form, the great procreative forces of the universe in which they found themselves placed.

"Man is on earth as a part of that great plan that nature has so thoroughly laid out for the production, development and ultimately, destruction of all things. His life is but one part of nature's plan and it will continue to be thus carried out until something is developed that will be much grander than anything we now dare to dream.

"Do I think that man will be destroyed? We have examined carefully as possible into this question and we are not prepared to make a definite answer. It seems hardly possible that all this should have been evolved and from it nothing should come but ultimate annihilation, yet it is the order of things. We have not yet seen the definite conclusion of a single soul; but we are not prepared to say that none have thus terminated.

"Even from our position, which is not of the lowest, there are continual disappearances in our realm. Where do they go? Did you ever hear of Swedenburg? He stated that in his exalted moments he was taken from his body and carried into the depths of space and that while there he witnessed the death of souls; that is he witnessed them going into one of the great heavens or hells with which he understood these nether worlds were occupied.

"We have not witnessed one of these in a literal sense but we know that there are places of rest for some, punishment for others and in the end they receive their reward and are ready for whatever is cousidered by their superior powers to be the ultimate of their life.

"But while here in your existence, you must carry out the plans of life. They are manifold. They must make of humanity a part of the great plan.

Your life is laid out for you like any plan that is to be carried out by an architect. Drawings made by the architect are handed to the workman and he is to carry them out in their entirely. Impressed upon the sensorum of the newly born individual is a plan of life. Pressed by something that he does not fully realize, pushed by the powers that are back of him, nature's laws, he is ever forced to take up the plan of life that makes a road before him and he follows the beaten path as freely as he follows in the path of the planet upon which he happens to be placed when the incident of life opens to him.

"His mission in life is to develop himself and the particles of which he is composed. The soul or finer part of him is evolved as he develops; and in accordance with the ideas that he advocates, the life that he lives and the actions of his mortal, which are impressed upon his immortal, there is a decided development for the soul forces that animate him.

"I love to tell this story of life. It places mankind in such a high position, while it takes away that great incentive to become bigoted, conceited, extravagant in their actions, assumptive. That is the curse of life. When people take upon themselves that which makes them appear to be more than they are, they receive a crude develop-

ment that leaves the particles of which their co-partnership is composed in a cruder state than they should be.

"Be not overcome with the ideas of your own magnificence. Thou art only the stepping-stone for the gods — if I may be permitted an expression that means much to those who take the theistic idea of God.

"As you pass through life, strive to do as little harm and as much good as possible. Take as thy motto, 'I may pass this way but once; therefore let me do as much good and as little harm as possible. Let me so arrange my home that it will be a mundane heaven; let me so arrange my life that those with whom I come in contact will have naught but blessings for me; let me so shape my ends that when the day comes for the great examination, I will be weighed and found not wanting.'

"Think what life would be if such things animated instead of the selfish hopes and fears of the present; yet this is in accord with the advance of the day. When primitive man first realized his life, he gloried in his strength. The great king of beasts lies in the forest and with a blow of his mighty paw he crushes the doe that comes within reach of his bound. He sends forth his mighty roar and the beasts of the jungle cower lower. It is the fear of strength that makes him thus, and he fears

not to meet all his foes for he knows that strength.

"Primitive man was of a similar nature. He knew his strength and with the subtle cunning that he added to his strength, he utilized the rocks, the branches, the bones and sinews of his victims, until he stood like a very avalanche of terror in the minds of the life he came in contact with. Today he has only increased that fear. He is known as a butcher. He fights not as did the savage, but to show his prowess! Not for what he maintains is right, always, but for patriotism which is sometimes just—sometimes unjust.

"But man's development and his life are always tending to a higher life. They are always tending towards something better, and wars and bloodshed are but items in that great plan which requires the darkness as well as the light; the bad as well as the good; the bloodshed as well as the healing of wounds; disease as well as health. All are a part of life.

My friends, look upon life, then, as only a part of nature's plan. Your hopes and fears are not as the multitude. Great cataclysms sometimes accomplish great good. Sometimes it makes, again it unmakes nations. Good and evil are relative. But seek to embody all that is good as much as possible.

"Let your thoughts rest on that which is bright.

Open your hearts and welcome all that is bright, and when the dark days of despair arrive, seek not to overthrow them, but strive to learn the lesson they would teach to you.

Silver linings deck the darkest cloud,
And golden sunbeams shine so bright above;
The darkness murmurs not so very loud,
It speaks the words of Nature's wondrous love.
The stars that set upon the summer sky,
Meet other loved ones further on the way;
The light that's gone returns, and by and by
They're here to welcome us another day.

So Spirits that we love, who pass away,
And greet us from the shores of distant lands,
Though we may miss them, do we say to stay?
Oh, no! we reach out to them with loving hands:
So when the particles of which man makes
That body that he wears and which we love,
And death's sad messenger comes in and takes
Our loved ones to a home in heaven above,

Then let us stretch to them a willing hand
And help them on the journey to that shore;
Some day the door will ope and they will stand
And welcome us where they have gone before.
Our lives, our hopes, our hearts, are all we know;
Our loves will often smooth the pathway rough;
And as we wander through the earth's dark glades
And think the life we live is bad enough,

Just let us open wider that small door
That yearns to clasp some mortal to our hearts;

And as we lift them prostrate from the floor,
  Our friends will aid us till the darkness parts.
So let your life be full of joy and glee!
  Fill every action with immortal hope!
Then will you live your life so free
  You'll find no darkness and will never grope.

CHAPTER VI.

THE DOUBTER AND THE TEACHER.

After the session in which the Lesson of Life was given the morning meetings were of a general nature. Each morning the Teacher assumed control of the Master, talked of matters of moment, discussed the plans and fancies of the friends and gave them wholesome advice as to their methods of life and action.

So it had gone until they were again ready for a lesson. As they were discussing the course after one of the meetings one said, "It is wonderful to me that the Teacher can so completely shut out the mentality of the Master so as to give us all the information in so direct a manner. How is it done?"

Naturally all had an opinion. One decided it was done through a control of the brain—an action induced by molecular induction. Another thought the action simply a part of the mysterious force

known as hypnotism, while others decided in their own minds that thought, by some mental action unknown to man could be transmitted from one brain to another. But one decided that it was the action of brain acting on another brain and no spirit was connected with it. His was a theory of personal mental action.

To this all objected. Could it be possible that an independent brain could be so acted upon by another that was hundreds, possibly thousands of miles away? By what process did the brain act?

To this the doubter replied: "Friends, I am one with you in this work although I do not accept the theories you so firmly hold. Possibly at some time I may receive the light as you have it. Why I was chosen I know not. I am here in accordance with the dictates of the same unknown power that has animated you. I act as you act, but I think as I think. To this you can not take exceptions. I am only what that great productive power of nature has made me. I am not what I would be, neither are any of you.

"Productive forces, of which we know almost nothing, acted to produce me. The same forces acted to produce you. Can you tell why the matter that produced you did not produce an animal of another class? Can you tell why the matter that produced you produced one of the male instead of the female gender?

"You cannot. Neither can you tell why the power that produced your brain enabled you to accept a matter which I do not. You must then conclude that your life is made up for you by that productive force.

"It is my opinion, and to that opinion I have as much logical right as any other individual who lives, that spirits have nothing to do with the phenomena we have witnessed."

"Would you conclude that we have operated to deceive ourselves?" asked the Healer.

"By no means, my brother, far from accusing one of our number with a deliberate attempt to deceive, I am thoroughly convinced of the contrary. How were we so mysteriously led and acted upon as to come unerringly to this spot from our respective homes? How did this force act upon us in the same manner? Oh, no! far from accusing, I honor each and all of you and seek only to prove or disapprove my theory."

At this the Master rose and said: "Friends, this discussion is one that could not have been avoided. It has come in regular line and I welcome it. Every body must have a doubter and a questioner. If it was not so, the world would not stand in as high a position as it does today. Even the messiah of old chose of the people one who betrayed him, yet was this betrayer the one who had the greatest faith."

"How is that possible? queeried the Doubter.

"It is possible in this way. Dost think, dear Doubter, that Judas would have betrayed his Lord to whom he was so much attached did he not think that it would redound to his credit? Wouldst thou, even from the short acquaintance thou hast had with us, thy bretheren, seek to give us into the hands of those who would stone or hang us unto the end of this life? Most certainly not. Thou wouldst not formulate the words that would give one of thy companions unto the rack or the cell. But suppose thy faith was greater than thy judgment? What then? Wouldst hesitate to give unto the authorities if thou supposedst thy friend possessed that subtle power that would annihilate all opposition?

"Judas believed his Lord. He thought not for a moment would he be in danger. The Father in whom he trusted would appear and discomfit his antagonists and he believed implicitly that the father could send myriads of angels whose power could not be overcome. Friend Doubter, Judas was a victim to his own faith. The lesson of the Cross was his downfall and if further proof is necessary, he hanged himself in remorse."

"My Master, thy lesson is indeed good. Oh, ye of little faith, know ye not that sometimes it may be of wondrous benefit to thee? Indeed is this

true. But, Master, that doth not answer the query of my soul. How shall I know that from the elements there exists an entity, spiritualized and entitized until it makes a being truly human, yet divine. Truly physical, yet spiritual. That comes to man as we hope it does, yet in my mind is but the action of one brain upon another?"

"By that reasoning power that lies inherent in the crudest of mankind if thou wilt but use it, Doubter. Let the question be asked of thyself, 'Whence cometh the thought that is breathed out to me? Canst tell? By what subtle force cometh the thought that would be formulated? Ask but a question and the answer is there. Where, in the vast universe, did the thought exist before it was called to thy center? Did it float unaided through space awaiting thy call? If so, why does it not come at any and all times when called for?"

"The universe is a vast storehouse of energy. It holds in its grasp all that man desires. He has but to call and it is there. He has but to desire and all will be given to him."

"Ah, Doubter, thou hast well spoken. In nature's capacious storehouse is a wondrous store of knowledge and it is to be had for the asking. But not for the asking alone. It is to be had for the asking and that asking must be combined with great determination, an effort to do and an

ability to undertake and carry to a successful sequel.

"Does the child covet learning? Most of them do. None desire ignorance and depravity. All wish to know. But it requires the efforts of years. They become discouraged with life, with the effort to learn and it is only by the continued efforts of parents and guardians that they are continued in the path of knowledge. It comes not for the asking without labor.

"Does the man seek knowledge beyond himself? Ask he who scans the sky if he knows that which he seeks to know. What his heart asks for. What he demands with the highest ardor of his being. No, no, friend Doubter, he but seeks it with bowed head and weary eyes. With his glass he scans the heavens and seeks that which calculation shows him must be there. Sometimes he is rewarded, sometimes he is not. But the day comes when a Hershell is succeeded by a Proctor and there is a new discovery that a Hershell dreamed of, desired in his thought, demanded of the powers of the universe, but it came not. It comes to some future.

"So thoughts are not things. They are ideals. Things are real. Ideals are realities hoped for. The thought is father to the thing and by effort thou shalt gain the coveted goal.

"Thinkers are dreamers. They while away the

time with ideals and lose sight of the reality. They send out an ideal and some realizer comes forward and secures the reward of realizing the ideal. Making it an entity instead of a chimera. Thus wilt thou learn the lesson if thou wilt but watch the world in its labors. Think of the past. Is it not so?"

"Indeed 'tis most true, my Master, and with all my soul I thank thee for these words. Say you not so, my brothers?"

"Indeed 'tis so," replied all.

"To teach that it is indeed the spirit and not a wandering thought floating on the sea of space will be thy lesson while here. Thou wilt see much and possibly will thyself experience the effort — aye, so says the Teacher unto me. When we meet on the morrow, will we learn the wondrous power that operates through humanity and the methods adopted to carry out the work. Today, unless the Teacher so wills, we will not seek further communication."

When the Master had spoken all arose to go but as they did, they saw in the appearance of their leader's face that the power had more to say. They remained in respectful attitude until the Master's head arose from the resting posture and then he spoke:

"Friends, I welcome your discussion. You seek

to know. That is right. Do not give of your life to anything that you can not know. Faith is well, but faith in itself is not trustworthy. It is misleading. Faith calls us into the world of chance. Knowledge carries us into the world of reality. We were working upon you for a purpose and it was the work we were doing that caused the turn in your conversation this morning. To-night, when the stars shine, meet us at this place and we will prove to our friend, the Doubter, that it is not a mere phantasy, not a floating line of thought, but a reality and a person who comes to you. Lest it should interfere with our work, I will not tell you now what is in store. But Ardetha speaks and she never misstates. Her word is inviolable. Then meet us as the stars rise in the eastern sky and come with thy hearts full and thy stomach not filled to repletion. Till then, adieu."

When Ardetha had withdrawn her influence from the Master all remained and discussed the new plan that had been adopted. All were pleased and all were ready to deny themselves the surfeit of food that was requested. But the Master, having before experienced the promised meetings, told them not to deny themselves all that was necessary. "We will have what is called a circle," said he, "and you should go to it with your minds

and bodies clear and undefiled with aught that would cause unpleasant feelings. A surfeit of food would be detrimental to your enjoyment of any class of pleasure or profit; so while you should eat what is necessary, do not overload your stomachs. And now as we have not yet breakfasted, let us go to our never-ending fountain of life and eat of that fruit that nature has so bountifully supplied us with and drink at her crystal fountain."

CHAPTER VII.

THE TEACHER MATERIALIZED.

The day passed slowly by and to the friends, as they wandered about the forest and communed with each other, nature and their own inner beings, it was a long one. All were impatient to learn what was in store for them. Were they to receive some manifestation of power higher than they had before witnessed? The evening only could tell. As the sun neared its western horizon they met on the banks of the stream where it had been their custom to greet each other every evening, and soon were engaged in conversation. All were animated and anxious except the Master. He simply smiled as they wondered audibly and prognosticated. He alone of the six friends gathered there knew what to expect and he held his peace.

"Master, can you not enlighten us?" asked the Doubter.

"Peace!" said the Master. "Be not too curious. Remember that the desire to know more than

should be known at the time has been the bane of many lives. It is that which has caused many heart-aches and many sorrows. It is, indeed, a bad habit, and anyone who is prone to seek to learn things that at the time do not concern him will some day find that the serpent will turn. It is this great curiosity that has led to many of the scandals that have disgraced society and has injured many an innocent person beyond repair. Strive to overcome that tendency which seems so developed in you that it is well nigh impossible for you to restrain it. Yet not to you alone do I apply these remarks. To myself they also apply.

"Had the Teacher desired that you should know what was in store for you, the information would have been given to you. As she did not, I will not venture to do what our leader did not see fit to do personally.

"Man's desire to know that which is not for him, and to imagine much that he does not really know, has been the bane of his life. He has followed the steps of others before him, has added to the imagination of others and ere he knows his error, he has done everlasting injury to some. Heed this and hold in check that wild tendency to merely gratify the curiosity. Only a few hours and you will know all."

The sun slowly set behind the western horizon.

Its golden beams decked the clouds with a tinge of silver, gold and ruby. As it sank out of sight, the tinges faded and soon the stars, those silent messengers of night, slowly presented themselves. To the west, in pristine beauty, lay low upon the horizon the beautiful evening star, which gleamed like the Star of Bethlehem as they moved slowly into the open and took their places.

Scarce had they ranged themselves when the Master spoke: "Friends, tonight will you realize the fulness of the power that is with us. Many years ago I sat as you now sit, waiting for the message you are waiting for, and as anxiously as you. Since that time many seasons have come and gone. Many changes have developed and yet I am blessed by being with you tonight to again witness the grandest of all lines of phenomena that proves immortality. Let us sing that inspiring hymn that has been sung in spirit and will doubtless be sung on this occasion."

Oh, spirit, with the form divine,
  At rest in heaven above,
Let every light around us shine
  And bless us with thy love.

Come to us in our waking hours,
  Come to us in our sleep;
Come bless us with thy quickening power,
  And watch around us keep.

Here, as we meet to welcome you,
Inspire each earthly heart;
Make every one live good and true,
Cause each to do his part.

And when we meet on heaven's shore,
Beyond all earthly care,
Teach us that we may do still more,
And all thy blessings share.

As the song progressed there came a change over the face of the Master and although his head dropped low, his voice was the clearest, his tones the purest. As he seemed going more and more under the influence, he sang until a clear, bright soprano rang through the forest and reverberated from the side of the mountain, up the gullies and was lost in its distant echo.

As the song neared its end, he sank low upon the ground and they would have gone to him but he beckoned them away. As the last echoes of the words died away he lay resting easily against the sward. Then, as all looked, a voice that they did not recognize spoke slowly and distinctly, saying, "Friends, we greet you. From the shores of immortality we come to you to satisfy the doubts of the Doubter as well as the others. I speak to you while preparations are going on for other work. Be not surprised or startled. Remember that all is to teach you the mystery of life mortal and

immortal. I speak not with the tongue of the mortal, but of the immortal. My voice is independent of any mortal form. Thus do I speak to you."

While the voice was speaking all gazed in wonder. Whence came it? Who animated it? Was it from out the silence, the so-called voiceless silence? As they wondered they found more to wonder at. In the center of the circle there appeared a small light. It wavered, flickered, and went out. But it appeared again. Now it wavered, now larger, now smaller, now rising, now falling, until it began steadily to grow. Grow, grow, grow it did before their eyes. Then with a dignified motion it swayed forward and backward until it formed into a human form and with a sweeping motion, a robe was removed and before the astonished gaze of the friends appeared a lady of clearly defined oriental origin. Her face, the high intellectual forehead, the dress with its mystic symbols, all indicated the Aryan origin of the original. But what was this!

While they were wondering, she spoke: "Friends, I am Ardetha, the Teacher. I came to you this evening to show you that it is not a voiceless something that speaks to you. It is not a lone thought wandering through space or a collection of them; it is an individual who has passed through

the changes of life and entered the world of spirits and who returns to turn the world from Materialism to Spiritualism. From the darkness of faith to realization of knowledge.

"As Thomas is here in a modern form, he will want to place his finger in my wounds. But wounds have I none. But, friend Doubter, come forward; see that I am of the human form and know that I am in reality she whom you know as the Teacher."

"Nay, dear Teacher, tempt me not. For I believe. I know we have no one in our company who could masquerade as one like unto thee. I need not to place my finger tips in the scars."

"But I ask thee not to chide. Come. It is my wish."

"Then, as thy wish will I come. Not as my wish would I approach thee save in reverence."

As these words were spoken the Doubter approached and examined Ardetha, slowly passing back to his place and as he did said in a tone audible to all, "I believe; I have no unbelief. Surely no human e'er passed as one like that."

As the Teacher stood before them, all were transfixed with joy, and pleasure was shown on every countenance.

"Can I but approach thee?" said the Healer.

"Aye, all may come one at a time. I am not

strong enough to hold the parts together that build me up if the elements were suddenly allowed to change their present attitude. As I speak, one at a time may come forward."

The Healer approached in an awe-stricken manner. Never before had he witnessed the materialization of the spiritual body and it seemed like a visit from heaven—a descent of one of the gods. As he approached closer the Teacher said, "Fear me not. Approach and feel that thou mayst know for certain that I am here." Then placing his hand on her flesh and hair, she caused him to pass back to his place filled with admiration.

So one after the other they passed to her, examined and then returned to their places. "In a moment," she said, and slowly began to sink, then disappeared from sight seemingly having melted into the ground.

All sat transfixed. No one spoke—scarce breathed. Then from the spot where she disappeared another faint glow spread its radiance and in a moment Ardetha stood before them.

"I come to speak this time," said she, "and it is on that which you asked the Master this morning. 'How comes this phenomena.'

"The presentation of spiritual phenomena to the world is not strange only as man himself makes it so to his understanding. It is a ntural inflow of

force from one to another on an electrical plane of existence.

"To one who understands the principles of electro-magnetic flow and induction, the inflow of spiritual force and the presentation of phenomena is of the most natural, It is simply carrying that force on a current from a positive to a negative.

"The first necessity is a medium. The medium exists between us in all classes of life. Why a medium is necessary seems to us to be an unnecessary question, but as some people ask the question we will answer by asking another. 'Why is it necessary to consult a medium? Why, if my father, mother, or any relative in spirit life desires to talk to me, does that relative not come to me direct? A medium is not necessary. I can do what any other person who lives can do.'

"Not to be outdone by the questioner, we will admit your contention. But our question still maintains. Why, when you want your watch cleaned, do you take it to a watch-maker? You can do anything that anyone else can do, then clean it yourself. Why, when you are away from home and wish to send a telegraphic message, do you go to an office and allow someone with whom you are are not acquainted to send your message. That person may not be a good character! He may even get drunk! But he can send your

message and that is all you desire. You do not question the necessity of employing a watchmaker to repair your watch, a doctor to repair your health, an operator to send your message, a postmaster to transmit your letters, a grocer to act as a medium between you and the producer of the groceries you eat. You do not raise your own vegetables; you allow your gardener to act as the medium in that case, all mediums, then why do you object to a medium between your friends in the spirit world and yourself? You have not developed your faculties for repairing watches, or raising vegetables. The watchmaker and gardener have developed those respective faculties. You utilize them. You have not developed the necessary receptiveness to receive the vibrations from the spirit world; the medium has and he is as much entitled to your patronage and as honest as is your watchmaker and gardener.

"A medium is a sensitive person; one who is active, receptive to outside influence and so harmonized that he can be played upon by a spirit operator.

"The process is not entirely easy. There must be an unfoldment of those receptive powers that go to make up an individual. First, the spirit operator must be able to attune himself with the medium, then he must be able to cause the mag-

netic current to flow from himself as the positive pole to the medium as the negative pole and carry the thought with it.

"What a delicate process this is can well be imagined when you think it is a part of an immortal playing on a part of a mortal. The balance between the two forces must be very carefully maintained in order to receive a pure message direct from the spiritual fountain."

"But are all messages that come through mediumship the pure emanation of spirit?"

"No, Questioner, not pure. That depends on the medium and the sitter. When sitting with a person who is of a strong magnetic and positive nature, a medium should be very careful to hold his or her forces in control. It is very essential that this should be done, as if it is not, the positive element in the sitter may impress the negative element in the medium so that much that is given will be impressed by the human and not the spirit operator. This is what we mean when we speak of transmission of thought. It takes place under these conditions and it should be the object of every person who sits with a medium to keep the mind as passive as possible so that it will not be likely to impress its thoughts upon the medium while in the sensitive condition. This is the weakness of mediumship.

"Think what a delicate process it is to maintain a connection between a spirit in the flesh and one out of the flesh; then wonder why the communications are not more definite. Really, it is a wonder that communications are as definite as they are."

"But why do not spirits give their names?" said the Questioner.

"Names are the symbols, as we previously told you, of humanity. When we enter spirit life the necessity for names is taken away and with it comes a forgetfulness of it. Again, when the spirit is in its full spiritual being, it can remember more fully than it could when it was merely in the partial spiritual and partially material development that it is when it attempts to come into rapport with some medium, and while holding itself in that condition it must also give its message and carry out its mission. This is a difficult matter. It is like a person, who, having a slight knowledge of some foreign language, attempts a conversation in it. The effort to think in one language and to translate those thoughts into another is sufficient in many cases to make it impossible for him to communicate at all. So it is with the spirit.

"But I cannot remain longer at present, I will withdraw and at a future time will continue the lesson in this direction. Till tomorrow then, farewell."

CHAPTER VIII.

MEDIUMSHIP AND MAGNETISM.

When the morning came, our friends gathered at the accustomed time. They were still exulting over the success of their seance of the previous evening and were ready to admit that it was in every way satisfactory, and even the Doubter had concluded it was right when the morning again invited them to their tryst. Scarce had they entered their place when the Master passed under control of the Teacher and continued:

"In dealing with the subject of mediumship, we have to deal with the chemical elements in man, also with the effect that certain magnetic currents have upon his organism. You realize that electricity and magnetism are of different origin. Magnetism is inherent in nature. It follows out the custom of everything in the laboratory of nature and is so constituted that it seems to permeate everything. In fact, magnetism exists in everything

in a state of coma. It exists in such a way that its elements are equalized and makes no manifestation unless some excitant force brings it into prominence. In some cases this exciting force is easier to bring about than in others. With a stick of amber it can be made to manifest a power by simple friction; with glass, silk is required; with ceiling wax, woolen or flannel produces the result.

"So, as we can prove that in physical substances there is a class of magneto-electrical excitement that brings about phenomena, that the power can be weighed or measured, so we know by the phenomena that in animal life there is a latent power that only requires the excitant cause to bring it into productive being. This we find in a variety of methods.

"As the magnetism that is developed, or induced, is both positive and negative and it is produced by no outside action, it demonstrates that we possess it and the excitant force that is used only causes it to manifest to us. In humanity, the males and darker complexioned females are usually positive, the females and light complexioned males are usually negative in magnetic temperament, although frequently different in physical and mental temperament. It is safe in forming a circle to accept this as your basis and if your circle does not progress rapidly you will soon find the error.

"To take up the subject of development of mediumship, it is essential that it be properly begun. Do not spend time in foolishness. Devote yourself to it as you would anything else you undertake. If you wished to learn music you would not seek to learn in a moment. You would seek a competent instructor and would have the best of instruction and a proper appreciation of the gravity of the case. It would not be frivolous or superficial.

"Part of your labors will be to assist the unfoldment of others to carry this message and therefore a few instructions will be proper.

"Form your circle with the males and females alternating. Seek not to build too much in a moment. Let them sit regularly and frequently as convenient, not to exceed three times a week and once or twice will accomplish greater results. Do not sit every day until a development is attained. It takes up the vitality of the body without proper return therefor. After development is attained it is possible to sit oftener and not get any ill results; but even well developed media are not so successful if they overdo and waste their vitality.

"When a spirit comes to you seek to learn what he may wish to give. Do not press him to give you the line of information you wish and he does not feel disposed to give, but allow him to give you the line he is interested in and that will aid him

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and after he has taken a secure control you can ask him for the things you would seek to know. Above all do not demand his name and insist upon it for by such means are names given that are frequently misleading.

"Do not seek high-sounding names. Celebrities may not be the most desirable guides and may not be able to give as much information as others who are lower in the scale and in some cases the names are given by suggestion by the sitter and not by the spirit. In this way ignorant spirits frequently masquerade as celebrated men and women, making a harlequin of the person they control.

"When the control is obtained, seek to unfold all the latent powers it possesses and in the end it will do you much more good than one with less power and a greater name.

"As for the medium, do not inculcate a feeling that he is the only one who ever lived. Let him know that there are many others who are equally as good as he; that as he lives and acts, so will he be honored or dishonored; that he will attract to him the same class of spirits as he assumes to be a man, and that in aiming high, seeking a better class of society and learning, he will attract to him the same class of spirits and make his mediumship of so much greater benefit to the world.

"Thus by putting all upon their good behavior,

making a personal matter of it, the work will be encouraged, elevated and made noble.

"The gift of mediumship is sacred. It is of the grandest sort. It is a mission that is holy and all who espouse it should so shape their lives that all men can honor and glorify them.

"It is equally so with Spiritualists. Spiritualism is the grandest idea that has ever been presented to the world. It is the highest and noblest idea of religion that has ever been presented. Then Spiritualists should seek to inculcate everything that is noble into their lives and do all they can to further the best interests of humanity. They should eschew the use of liquor and tobacco, should avoid profanity, should honor honesty of purpose and uprightness of character and should condemn with no light hand all that is the opposite.

"This will complete the morning lesson and to-morrow we will speak upon the subject of love, for love is an attribute of humanity that has been left out of the real life of the people. It has degenerated into lust in many cases and has given to many an excuse for acts that are not what people should do to carry out its precepts. Then we will take up the subjects of hope, immortality, affinities and other subjects that are either misunderstood or misapplied by the people.

"But to close the lesson on mediumship, let me

add: Do not become imbued with the idea that you are so sensitive that you cannot go out into society, or among people. Throw such ideas away. If spirits make you so, then tell them they must not. Teach them to remember that you have rights that they are bound to respect and all will be well with you."

CHAPTER IX.

THE LESSON OF LOVE.

The lesson ended all passed into the forest engaged in conversation. They discussed the ideas given them and thus whiled away the time until they reached the reserve where they gathered the fruit and went into the place they had arranged for their dining room. It was a spot that nature seemed to have made especially for them. On one side a mossy bank, on the other a fallen tree, and between them a flat rock made an ideal table; while so near that it could be reached by a slight effort ran a little rivulet, fed by a spring which supplied them with all the fresh, cold water they wished. They were beautifully situated.

They ate their meal with much pleasure. They conversed on matters of interest, discussed in detail the lessons of the morning and the previous evening and the topic of the morning to come. After having eaten they passed to their respective lodg-

ings and gathered again as the shadows of evening fell.

There was always the old topic of something new yet old. They dealt not so much with the unknowable elements of metaphysics as with the actualities of their every day experiences and how the teachings they were receiving would apply to the realities of life. After a pleasant evening spent in this manner, they separated for the night and were as usual at the place of meeting as the sun arose.

The Teacher soon made her presence known. After morning greetings and a word of humble invocation, she continued: "My friends, the lesson of the morning is a lesson of great importance. It is by the great power of the sensation we know as Love that all things are made possible in the universe. In our discussion of the subject Life, we showed you the action of attraction, and love is the power that compels certain objects to be attracted to each other.

"Love in its truest sense, is the force of attraction acting upon the individual or upon two individuals, drawing them together. The reason they are attracted is that many particles of matter of which their bodies are composed are of a similar nature. They may have passed through the same line of development in growing to their present

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stature. If, then, a series of particles of matter, having been brought into harmonious combination through ages of experience and unfoldment become connected with two different bodies, the spiritual entities inhabiting those bodies are naturally attracted towards each other as they partake of the nature of the particles that were used by them to take their stride forward.

"Love is of the purest sort. It is usually supposed that a true love can only exist between two members of the opposite sex; but such an idea is erroneous in the extreme. True love as frequently exists between members of the same sex, as the sex element does not enter into the attraction and the love is therefore of a more enduring nature than any attraction caused by matters on a mere animal plane.

"Too often in life is love marred by the action of lust. It is lost sight of in many instances in marriage and the union becomes a mere worldly liason not sanctified in any way and not a marriage in the sight of aught that is pure and holy.

"Marriage of a pure nature is animated by love. The individuals are drawn together by that wondrous power of affection which causes the attraction of all particles to each other, and when such is the case, there is no change in the sentiment when the formality of marriage is gone

through with. But individuals change. Conditions over which they have no control compel them to change their habits, custom, likes and dislikes. This causes a change in the atomic construction of the body and when such is the case, in many instances the individuals who were before attracted to each other are repelled as strongly as they were before attracted. In such cases continuing in marriage relation is not honorable or just to the individuals concerned or to the cause of humanity at large.

"The reason that it is so detrimental is that anything that tends to produce or to continue inharmony is unjust to the world. A few inharmonious people can do much injury in a community as they can keep their neighbors continually on the *qui vive* as to what is going to be done. They can say a little and make it appear to mean a great deal. They can keep their inharmony in their own home, and yet its influence will reach out. So anything in a community that tends to excite the risables of the people, even though they do not come into direct contact with it, will be detrimental to the community.

"But love is the expression of harmony. Two musical notes are in love with each other, we might say, when they are in unison. Their waves vibrate so that at regular intervals they come into

perfect rythm and a pleasant sound results. But use two notes that do not harmonize or chord with each other and the sensation is one of discord, discontent and malice towards all. This is the case in a home where love does not dwell.

"To think of love that binds us together in that harmonious relation is in itself a restful feeling. It opens the way to a higher plane of existence. It brings us into harmony with nature. It draws nature to us.

"Nature, in its expression is love personified. Two plants grow in the same field. They may even intertwine their roots. It does not interfere with another plant coming and intertwining its roots in the same space. It is only when their leaves are such that the light is shut off that the plant ceases to grow and expand. That is due to the absence of light instead of a desire on the part of one plant to supplant the other.

"While these plants grow in the same pot of earth they do not rob each other of any necessary element. The one plant receives its blue color, the other takes its yellow, and one does not seek to dispossess the other. They live as brothers.

"Humanity has forgoten its brotherhood and sisterhood. It has concluded that all have the right to overreach, to dispossess, to do all that can be done to advance the one by the retrogres-

sion of another. The ground, the water, almost the air is absorbed by those, who by their superior brain development seen able to do so, and humanity seeks to despoil these despoilers, but knows not how to begin the work.

"It should be done through the lesson of love. Teach humanity its universal brotherhood. The religion of Christianity has not done so. It has taught that certain persons were to be saved—others were doomed to eternal torment. Certain ones were to be sacrificed—others to be rewarded. 'Dog, eat dog,' and 'the big fish eat the little ones,' has been the watchword of humanity and Christianity has done but little to dampen the ardor of the masses.

"Spiritualism must come into the foreground and place man upon a higher ideal or something will take the place of Spiritualism that will. It may not be under this name, but it will be the principle underlaying Spiritualism that will do the work.

"Christianity, through its Bible, has given the world to understand that there must be a master and a slave. 'Servants obey your masters,' is not calculated to inculcate religion of love or to lead the lower classes to higher ideals. Given power and man rapidly deterioates to the brute plane. Placed in the position of a servile, the servant

rapidly loses his manhood and his love power deterioates in the same manner.

"Religion should be transposed. It has always placed the gods on the vantage ground and man in the valleys; it should place man on the vantage ground and the gods in the valleys. To quote from one who has but recently come among us. 'An honest God is the noblest work of man.'

"The God of any religion should be a God of love. A God of fear can not inspire anything but the antipode of love in the hearts of humanity. A religion based upon the higher aspirations of the being will inspire love in every human heart and each soul will thrill with its exultant harmony when it feels the pulsating breath of the true spirit of love.

"Then as you pass through the world, let not an opportunity pass to breathe a message of love, of hope, and charity. A word dropped here, a kind thought there, will leave an impress where nothing else would. Many an individual would crave a kind word in preference to the money charity so grudgingly bestowed and the word would be given easier if the principle of love was thoroughly a part of the one who gave it. It is the misapplication, not the application of the principle that we desire to guard against,

"The love of the mother to her child is an

exemplification of all we have stated. Its particles owe their combined existence to her. It is a part of her flesh and blood. Even though its presence is not agreeable to her, the love attraction comes in and she could no more destroy that feeling than she could destroy the particles that combine to produce its body. This proves the assertion we make of the origin of love. It is not beauty of form or nature, it is the natural attraction that is given us by that creative power of which we know so little.

"In conclusion, friends, let us all unite on a basis of harmony. Let love be our watchword. Let us strive to throw out from our bodies that vibration of love and harmony that will cause all to gather into the same fold and reach the highest altitude attainable by humanity. For love will lead us there. Life is first, love is second, and hope is the guiding star that leads us on to higher planes of thought and action.

"Seek love in thy pathway, so bright and so fair
Seek love, act love
Talk love, dream love.
Seek ye its fountains, seek everywhere,
Knock at the door of love,
Ask of the father, love,
Crave from that mystic soul always thy share.

"Thinkest that love is e'er lost on the air?
Fear ye not love is lost,
Fearful, if 'twere, the cost,
Many would seek it with sorrow and care.
Over the mystic stream.
Man's light would often gleam
Without love he is lost—he would be in despair.

"E'en down in a wild cave man seeketh its lair,
Never despairing,
Always forbearing,
Nor for a moment doth doubt it is there,
Seek it, find it,
Grasp it, bind it,
It binds two together, it makes them a pair.

"So the story of love finds its way among mankind. Cherish it for from it comes much; without it is little."

The lesson ended. The friends slowly walked away, their thoughts intent upon the message given, for while the words may not have been beyond the commonplace, there was a hidden meaning that each must seek and apply to himself. It is thus with everything. A hidden meaning is conveyed by every thought spoken. It is not the words, it is the intent, the thought back of, and which animates them. A simple sentence can convey to one an entirely different meaning than it does to another for they see it in different lights. One has a higher vantage ground than the other.

As the man in the tree-tops can see much that is not known to the man on the ground under the tree, so the person who has an insight into these subjects can see much deeper into a few words than one who has no such education.

Our friends passed away with a higher idea of love than they ever held before. It was a new application of some of the principles; and how to gain every advantage from the application of these principles was their query.

Again the day was spent in their usual way. Each one had built a bower for himself and while no two occupied the same residence, they were not widely separated. They were so that words could be passed from one to another.

After placing some upright boughs in the ground with forks at the upper end, they had chosen two small trees and laid a common flat roof, using the wide leaves of the trees for thatching and in the same way had covered the sides. Moss, gathered from the vicinity, made downy beds and all slept with that freedom that comes to one who feels that he is watched by a wondrous power.

Sometimes they wondered at the actions of the Master. He seemed disposed to absent himself from them and on several occasions his attitude and manner informed them plainer than words that he was not well. That he was failing. What would they do should he be sick, or, as had been hinted as a possibility, pass away?

CHAPTER X.

THE LESSON OF HOPE.

When the events of the day had been discussed and all had retired to their lodgings with the thought of the Master in their minds, they were worried for the first time since they had been drawn together so strangely, but ere the light streaked the eastern sky telling them that another day had dawned, they had received impressions that had placed all at ease.

The morning sun came forth in all its beauty. The sky was clear, the orb of day rose in majestic splendor and our friends were as usual gathered at the appointed place to meet with those who were their instructors. As the Master was placed under the control of the Teacher a new light seemed to surround him and with a clear voice, unmarked by the weariness they had noticed, he began:

"Friends of earth, the Lesson of Hope is the next

one to which your attention will be called. Hope is the guiding star of humanity. Without it man is like a mariner on the ocean, sails torn by the winds, rudder buffeted until broken by the waves, and compass gone. He is a mariner on life's trackless sea without a guide.

"Hope has always led man forward even in the depths of his darkest despair. No matter if clouds surround him, if darkness besets him on every side, whether in the midst of the avalanche, the mighty force of the hurricane, if wind and waves seem bound to engulf him, there is in the great realm of Hope a promise of something better; a promise that this wave will be the largest; that this gust of wind will be the strongest; that the avalanche will meet with some obstruction that will still it or at least break its force until there is an opportunity to escape; that even when the clouds of death surround one, there is a rift in the clouds; yea, that in death itself there is a silver lining to the clouds.

"The sun does not shine in the valley. Dark clouds lower their heads around us, the lightnings flash, the thunders seem one continuous peal, darkness seems creeping over everything, but suddenly on some distant peak the light strikes and gives a rainbow of promise that the storm will soon end. Such is Hope to the storm-tossed mariner on life's trackless sea.

"It is Hope that has made man what he is in the intellectual world. Without it he would not have scanned the sky for knowledge of the things he has found there. It was hope that something might be learned that would give him greater power over the elements and enable him to control some of the potent forces of nature that has ever led him onward.

"In days gone by the untutored savage was contented to step upon some block of wood which chance threw in his way and with a pole, also supplied by circumstances, floated across a narrow stream. With his experience in that direction came a desire for something greater. There was a wild excitement in floating so quietly upon the surface of the water or in battling with it when disturbed; to place his primitive craft where he wished to under all conditions of wind, wave and current, and his knowledge gained by the experiences of the past, together with his hope for the future, easily led him from the chance-broken section of a tree to a raft; from thence to a regularly constructed boat—all dealing with the experiences of the past and from them a hope of what might possibly be in the future. His hope led him on to laborious toil and soon he discarded his raft for the pirogue and with fire and the aid of his stone implements he made the primitive ship.

"Nor has his experience dimmed at the present day. Even now, lighted by the experience of the past and inspired by a hope for something better in the future, man slowly models and builds, plans and contrives in order to carry out his ideas and firmly entrenched in the fortification of his hopes, he is encompassing more and more of nature's laws and placing her forces at his command.

"Today you would not feel that you could live without electricity. It has been such a boon to humanity, say you. But there was a day not so far distant when it was a chimera of the mind; when but few even hoped it would be of advantage to humanity. But a few had the inspiration of a greater hope and imbued with the idea of it, experimented until it now carries you over land and sea and leads you into a greater and grander hope for future ages.

"Immortality is but the inspiration of hope. Rather should I say that a knowledge of immortality is but that inspiration. Man led a life of ease in some of his gradations. He had no particular desire for that which was higher and better. Like the animals of a lower order today, he was contented with sufficient to satisfy the cravings of hunger and skins to keep him warm, while a cleft in the rock seemed to him an ideal spot to establish a home. But hope animated the minds of

some of them. They wished for something grander than they then knew. The cleft in the rock could be made more comfortable if they rolled another stone to the opening and thus kept out a little more of the inclemency of the weather. This was done. Then if a stone kept out the wind and water, sheltered them from the storm, why not apply the same principles to their habitations in a more complete manner and thus have an ideal resting place. The side of the cliff gave them protection from weather, storms and, to a certain extent, from beasts and their own kind. So much better than the old way. Hope led them to believe something better still was in store and this hope led him on until the element of our present civilization was instilled into the mind of some anthropomorphic individual and the upward march was begun.

"Hope led him into a knowledge of immortality. Of this we will have more to say when we consider that subject. But man would be in a deplorable condition was he dispossessed of the solace of hope. No matter what troubles surround him; no matter how dark it may be; if clouds of sorrow are with him; if darkness and despair are his companions; he sees in the dim and uncertain distance a gleam of light, inspired by hope, and he pushes onward toward it. Like the sail in the distance to the shipwrecked sailor, he seeks to come nearer

to that little gleam and then as it flickers and darkens or gleams with a brighter light, he despairs or is inspired until we know that life is made up of sunlight and shadows, inspired by hope.

"Then let hope be your beacon light; let it shine forth and no matter how dark may be the shadows, no matter what storms and turmoil may be your lot, look forward into the future with a bold and noble heart, inspired by that greatest of things —HOPE."

After the lesson was ended they gathered closer and seemed indisposed to move from the spot. Although they did not take their breakfast of the forest fruit until they had received their morning lesson, no one seemed disposed to take the first step toward the reserve. All eyes centered on the Master. He seemed about to speak, then his lips closed and his words were not uttered.

At last they could no longer contain themselves and the Questioner asked: "What is it, Master, that thou wouldst say to us? We seek to know. If there is aught that concerns us, seek not to hide it, even though it may cause sorrow. We would sympathize with thee, if such is possible; or, mayhap, we can so change the current of thy thought that it may not fall upon thee alone. Speak to us."

"My friends," said the Master, "I have thought for some time to speak to you of a matter that,

while it concerns me closely, does not cause me the least anxiety—that of my physical dissolution. I feel that my life is slowly fading and that possibly ere we end our labors, I will reach the end of the journey. I want you to feel that it will be best. But I also wish you to know that, should the call come suddenly, I have none to whom I wish to send word of my life or death. I am the last of a long line. All are waiting me at the portals of the new world and there are none to mourn my loss except the friends who have been made in association with the work upon which you are now entering.

"The day will come ere long. I wish my work to be complete—that is all. I no more fear the call of the angel that shall waft me over the River of Death into Eternity than I fear the call of the Goddess of Slumber when I seek repose from the labors of a day. Should the call come, you will be guided by the higher forces but we will hope that it will not come until our work is complete."

All would have taken issue with him, but all realized he spoke what had been given to him, and as he finished he arose, and with heavy hearts they wended their way to the forest where they again gathered the fruitage, and, going to their selected spot, were soon enjoying the repast that did not take life from any living creature or rob an animal

mother of her child. Water from the crystal stream, fresh from the bosom of mother earth, and fruit fresh from the parent stem, made a repast fit for the most fastidious—and so thought our friends as they gathered about their festal board. Had it not been for the sorrow in their hearts at the words of their Master, they would have been the most buoyant of all on earth.

CHAPTER XI.

IMMORTALITY.

There were sad hearts as our friends wandered through the forest or conversed in groups during the day. The Master kept to himself more than was his custom, and as it was evidently his desire, his companions did not feel that they should impose their presence upon him. But as the evening shadows fell he called them to him and they conversed until a late hour on the matters in which all were interested.

His principal theme was Immortality, for, said he, "I am near to the portals of that world whither all are tending." His companions listened with great interest to his remarks, and with their fraternal feeling, they knew that the words he spoke were true.

"Immortality," said he, "is the greatest boon man could desire. Hope is the father of the knowledge of it as it is the incentive to all that which

man has learned and continually leads him onward, it has been the power that has taught him of a certainty of the life that is to come.

"Is immortality true? No one can answer. The actual meaning of the word is never ending. As applied to life, it means not mortal. Not subject to death. We know that as human beings, we are not immortal. That there is a part of us that survives the physical death, has been the contention of humanity for ages.

"Hope inspired this. The savage in his tent, the laborer in his cottage and the monarch in his palace, held by the power of love, hopes for a continued existence for his own and that after being stricken by the hand of the Angel of Death, he will meet them in another existence.

"The savage was very materialistic in his belief. His hope placed him in a heaven that was not dissimilar to his earth when considered in its actual aspects. If he lived in a warm country, his heaven was a place where he had neither too much or too little heat, where there was a sufficiency of game and other things that went to make up his life, to keep him eternally supplied with all that which he required for his comfort and pleasure.

"The American Indian had his Happy Hunting Ground; the Orientalist has his Houris; the Hindoo his Nirvana; all in accordance with his idea of

what can be considered his greatest enjoyments through life in the mortal form. The Caucasian has a heaven where he will be surrounded by his friends, where there will be what his hopes would bring forward which is but a slight modification of the old Jewish heaven, where they were surrounded by all the splendor of gold, silver, precious stones and the worship of an exaggerated idea of a man as they worshiped their kings in earth life.

"The new conception is according to the understanding of the age, and, as the gods have continually increased in intelligence and scope, so have the conceptions of heaven, hell, immortality and its concurrent parts been changed and modified to suit themselves to the changed condition in which humanity finds itseif.

"Yet strange as it may seem, through all this is the underlaying current of power operating in accordance with some prime force, and every step has been in accord with the progressive development of the human mind.

"Continued existence has been proven; immortality has not been proven. By that I mean that while we have demonstrated that man survives the change called death, we have as yet no evidence to base a belief or knowledge of complete immortality. That he continues indefinitely in the existence he enters upon leaving the physical. As he is

placed in a condition in earth life to unfold certain faculties and develop certain attributes, why is it not possible that he will develop certain attributes in spirit and then go on into another sphere of existence?

"The answer that is so often made that 'If man died in spirit, it would be reported to us,' hardly applies. If man dies in the spiritual existence, it is of such a nature that we do not realize it as we do in the sphere of earth. Man dies every day even in earth life, and it is not noticed. Are you surprised at the statement? Well, permit me to explain: Does not man pass a certain portion of each day in an unconscious condition? During this period of rest, which we call sleep, does he not allow certain faculties to lay in abeyance? During sleep the breathing goes on, there is sensation, to a certain degree, but not to the extent that it exists during the waking moments. But the faculty of memory and the ordinary brain functions are totally dormant for the time being. Who knows that in death there is not a similar condition?

"Now to apply: If in sleep there is a dormant portion of the body, and in death there is another dormant portion of the body, why are not the two states similar? If we understood the faculties of the phenomenon of death as well as we do sleep, if we were to take the same practical view of it

and study it as we study sleep, we might encompass its meaning and feel precisely toward it as we do towards sleep. It is not 'The sleep that knows no waking,' it is a sleep of rest. When the old body becomes worn out, when it reaches a point where it no longer acts the will of the spirit, then comes the physical dissolution and we do not seek beyond the portals of the mystic world of death as we do in the world of known life.

"Death is no more to be feared than is sleep. We fall asleep at night firm in our conviction that we will awake when the morning light greets us and we do not fear the feeling that comes over us when the call comes. We go into the sleep of death with the same sensations, only the complete dissolution of the bonds that connect the spirit with the body causes some movements of the body that are not produced by the partial dissolution of spirit and body produced by sleep. As you go into the realm of slumber without fear or pain, so the slumber of death meets you without any pain and should be without fear.

"It is only the education we have had that causes us to fear the visit of the Angel of Death. The fear, inspired by ecclesiastical organizations for the purpose of giving them a power over humanity—for each individual seeks to gain personal power to a greater or less degree—and that fear

has caused more heart aches and sorrow than any other thing that man has had to contend with.

"Humanity should be taught that life is composed of compensative actions and forces. They should be taught that their lives here are to be stepping-stones to a life that is grander and more imposing than it ever could be in the present sphere of existence; that as we do in this life, so will be our life in that home to which we are going, "not built by hands'; where those we love have journeyed on before, and where we can still carry on the plan of that greatest of all procreative forces.

"To attain immortality has been said by some to be the ultimate of human existence. Not so. Immortality is not to be attained by any effort on the part of an individual. Immortality is an inherent tribute nature pays to matter in its diversified forms, and intellectual immortality is that tribute that nature pays to a series of particles that are animated by all that is best in the life of a human being. Having developed upward through the successive stages of material existence, it reaches a point where it is ready to become intellectual and to receive and retain the impressions of a finer origin that are impressed upon it. Then it is ready for the spiritual part of its existence and to attach itself to the highest that is known, and

man, in his spiritual and intellectual sense, stands in that position at the present time.

"This materialistic idea of immortality does not do away with the law of just compensation. 'As ye sow, so shall ye reap,' is as true under this idea as it is under any idea that can be presented. Each particle is acted upon by the life of the individual. Each act leaves an impression on the spiritual part that is to go on into immortality and the effect is that the spirit goes into its immortal existence with a clear or a sullied record which is as plainly shown in its spiritual existence as it would be in this life if an individual had to carry a signboard with the acts of his life written on it.

"Injustice to others is the greatest sin that we know of. In nature we see the law of compensation. Each individual must suffer for his own misdeeds and will receive a suitable reward for his good deeds. While this may be considered a selfish method of doing, when the principle of selfishnes is in vogue, that act is not from the soul, does not mean what it should, and would not have the same effect upon the soul of the individual. When a person acts in an unseeming manner towards others, that unjust act shows upon his immortal part, causes it to be dark and sometimes those whose lives have been filled with crime have been ages in overcoming the effect.

"But here comes again nature's charity. Notwithstanding that the individual has lived his life and has misused his attributes, he is again given an opportunity of overcoming the evil effects of his life and has a chance to repent of the evils he has done, and by personal work he can gradually overcome these effects until they will not leave an imprint. As muddy water can be clarified by adding pure, clear water, until the dirt will scarcely show, so will the stains of evil be gradually effaced by continued good deeds.

"This might be used as an argument for continuing a life of dissipation or of continued misuse of your fellowmen, but such is not the case. The prints are still there, even though they may be changed and modified by changed methods of life and the sting of conscience for an injury done another will remain long after the act itself is forgotten by the one against whom it is committed.

"Strive to live useful lives and conform to the law of strict justice. By this only can you expect to enter the realms of eternity with unsullied mien and a clear spirit. Remember that your life on earth is only a moment in the great extent of time. It will, therefore, be more important for you to consider the things of the future than to dwell only on those of the present moment.

"But do not misunderstand us. We do not wish

you to forget the now. You are always in the ever-present now, and that is also to be considered. Things of a moment ago are as far past recall as those of centuries past. The things to come in a a moment are as much beyond your control as those which are to come millions of years in the future. The ever-present now is the time to consider. What is done now can never be undone. It must always prevail and the word spoken is as immortal as humanity. It may not live in its existence as humanity does, but when once it is spoken it can never be recalled; nor can the act of today, although regretted greatly, ever be placed in the condition it was before it took place.

"We see, therefore, that everything is immortal. The pebble dropped in the middle of a lake will affect all the water in the lake. Each drop will crowd a little closer to its neighbor until an equality is again brought about and to the extent of its power, it affects the entire lake. So if the action of a little pebble cast carelessly into the water is immortal in its effects, how much more so should the actions or lives of individuals be immortal when they affect all the human family and even sometimes change the destiny of a world.

"Yes, my friends, you are immortal. You are gradually going through the refining processes of nature and ere you pass to your reward, you will

see more fully than you can now all that is possible for man to see in his present state of development. Act right, do right, be just, be true to your manhood, and you will find that the great power that rules the universe has a place for each one of us—not only in time but in eternity."

As the master ceased talking he arose and went into his lodge and our friends entered their homes and were soon in the sweetest of repose—that induced by a knowledge of duty properly performed. As each one breathed a good-night prayer, he thought of the lessons he had learned from the lips of the Master and thanked those who had made it possible for him to be there. Then with a hope of another lesson in the morning, they slept.

CHAPTER XII.

AFFINITIES AND SOUL MATES.

When morning dawned our friends, refreshed by a night's repose, were gathered at the trysting place when the Master arrived. He seemed brighter than usual and had scarcely taken his place ere the Teacher had placed him under control and began to talk.

"You have asked me regarding Affinities and Soul Mates and I have promised to inform you. First, the generally accepted idea is not the correct one, as it is not usually based on the complete attraction of soul to soul and such it must be to be truly a soul affinity. Second, the attraction of soul to soul does not depend upon the principle involving sex.

"As was explained to you in the talk on evolution, the particles of matter are attracted to each other by natural selection and not by anything that partakes of the animal. Mankind does not

find itself attracted by the law of affinity to another because there is any animal or other passion of a base nature, but because there are individuals possessing inherent qualities that cause them to blend as liquids possessing similar natures blend.

"Oil and water will not mix. Why? Because the particles of which they are composed are so dissimilar that there is no homogenity between them. But articles of a similar nature will blend because the particles of which they are composed are of a homogenious character and those whose natures are of similar degrees of development will be attracted exactly as the particles of matter are attracted and where the natures are dissimilar they will be repelled. One piece of work will be smooth because the elementary particles of which the matter is composed are fine, susceptible of a high polish. Others will not do so. But place in the middle of a piece of metal a grain of sand, and there is no homogenity of the two masses and the grain of sand will stand out on the face of the metal and will refuse to polish with it.

"There has been an exceedingly erroneous idea of affinities, based upon the animal nature of mankind. When asked the question, 'What do you think of affinities?' always invite your questioner to explain to you what you are to understand by affinities. When asked concerning God, always in-

vite your questioner to define his idea of God and you will then be able to reply to the queries with a better understanding.

"In nature we find that all things are dual. Everything has its double, so to speak, and humanity is no exception. In many cases soul-mates are brought together by the changing process, but in a large proportion of cases they are not, and the result is that discord exists where harmony should prevail.

"But in dealing with the subject of Affinities and Soul Mates, you should not permit the imagination to carry you away and to allow the idea that you have not secured your true affinity to debar you from the satisfaction that comes from life, nor to permit it to interfere with the relations that you have entered into. It is this feature of the doctrine that has been detrimental and has caused much sorrow and suffering. The true soul mate will not detract from your home life, if you are congenially settled, nor will that attraction partake of the nature of animalism.

"Above all do not allow your pupils to absorb the idea that through this doctrine of affinities they have a license for anything that savors of the promiscuous life or of a change in the marriage relation. The family is a sacred institution. The father, mother and little child is the most sacred trinity

that could be conceived of. The union of the two in one produces the new being, the pure spirit, out of which is to come a being that will do his or her part to rejuvenate the world. Affinities, soul mates, nothing of a carnal nature should be permitted to violate the sanctity of the home tie based upon pure love.

"Then let us close with this suggestion: All particles are attracted to others of a similar nature. If two individuals are closely connected, if the magnetic particles of which their bodies are composed are similar, if the material particles have gathered themselves together in two bodies, then we may call them soul mates. Their attractions and repulsions are similar.

"But remember that soul mates today may not be the same tomorrow, for the differentiations may produce dissimilar conditions. Your soul mate is so not because it happens to be one of the opposite sex and you are drawn together by passion, but because there is a blending of the two spiritual entities and the attraction might be broken or seriously impaired by cohabitation. Your animal affinity is usually considered and not your spiritual affinity. Of the animal we have nothing to say. Of the spiritual, we recognize the blending of soul and the recognition of love entirely independent of the animal nature. Affinity of spirit is noble. Material affinity is an undesirable condition.

CHAPTER XIII.

THE ALTRUISTIC BROTHERHOOD.

After the lesson on Affinities, the friends continued to meet daily. They gathered at the trysting place each morning and listened to the words of the Teacher after which they ate their breakfast of the forest fruit. Their meal-times were made pleasant occasions and were interspersed with laughter and much that tended to make them lighter. That is the method that should be followed by humanity. The plan adopted by so many of going to the table, there to bolt their food in the most unseeming manner, and refrain from conversation or any levity, does not give a sauce to the food; the relish is not there, and as a consequence the digestive apparatus of many of the people is impaired and there are dyspeptics and many diseases of the stomach and bowels that should not exist in a community of reasonable thinking beings.

The request had been made that a word should

be said on the Altruistic Brotherhood and as our friends gathered on a bright sunny morning they were pleased to hear the voice of the Teacher saying that such would be the topic:

"My friends," said she, "you have asked me to speak to you on the Universal Brotherhood and I have refrained as there were other matters that I felt required our attention in consecutive order—not that they were of so much greater importance than this one, for the principle of universal brotherhood should include all that is. It should be the real principle that inspires every act of humanity.

"'As ye sow, that shall ye also reap.' No more true saying in the entire world. 'If you sow the wind, you will reap the whirlwind,' is as certain as that you will receive a greater harvest than the amount of seed sown. If you sow evil, so surely will sorrow be reaped at the time of the great harvest. There are no droughts in that climate; no weavil destroys the grain; the wind and rain do not beat down the standing corn; it is all garnered into the harvest of the future life and you will be compelled to reap as you have sown. The harvest will be full. If you have sown good you will reap the same. If you have sown evil you will reap the harvest of a tortured soul and will find tares and thistles so intermingled in the grain that it will be impossible to handle them without much sorrow and suffering.

"The system of brotherhood (and this should always include sisterhood) should prevail. Think how much suffering might be saved in the world if all were considered a universal band of brothers and sisters. Men and woman who would fight for the members of their immediate family will calmly do the injustice to others which they will not permit to be done to their own. The man who would take the life of the defamer of his wife, sister or daughter, will, in frequent cases, violate some other man's sister, wife or daughter without a qualm of conscience. It is on the old principle that 'It makes a difference whose ox is gored.'

"The man who will go into the market of the world and there so manipulate that he will destroy the natural law of supply and demand, thus making the individuals who are obliged to use that commodity pay a larger price than the conditions warrant, is a criminal in the eyes of that great law of perfect justice, and when the day of reckoning comes, he must pay the difference between his real and artificial price in the coin of the realm in which he then exists. This coin is not easily gotten. You can better afford to pay the price in coin of the material than in coin of the spiritual world. You can better afford to pay in coin of sweat than in the coin of remorse of conscience.

"Universal Brotherhood means exactly what its

name implies. It means true brotherhood. It means that man must have that consideration for his fellow man that he has for himself.

"Selfishness has no place in the new regime of Altruism. Its name implies 'for others.' The teachings of the sages of past ages have been to strive to do away with the creed of selfishness and to replace it with another that will make it a greater boon to humanity, but so far they have failed in their effort to attain such a position and the warfare of humanity has gone on until today there is more of greed manifested by certain classes of people, yet there is another class who have opened the door to a higher ideal and have sought to inculcate such thoughts in the minds of those who are seeking something that will release them from the serfdom of mundane life.

"Nature has given humanity an abundant store of all the necessities, but she has wisely placed it in such conditions that man requires to labor to secure it. That in order to wrest from the ground that which is beneficial to him, he has to enter the field of labor and with shovel and pick, plow and harrow, powder and dynamite open the way to the production of other matters that will be of a finer life than the crude material of which the earth is composed in its primitive state.

"When these parts of nature's work are carried to

a successful culmination by man, he has wrested from the earth that which has enriched humanity and all the people are entitled to the benefits of his labor in a cumulative sense, but he is entitled to a benefit in a personal sense to a greater degree for he has benefitted humanity as a whole and his reward should be in accordance with those ideals of what are right and wrong toward the people.

"To illustrate the point, If an individual gives a benefit to a people that enriches the people to the extent of a thousand dollars, he is individually entitled to a benefit of the same amount for he has given to others what he has himself received and thus he has meted full justice to the world. But if he does that which does not give a value to the people, and he receives from it any sum of money, then he has received what he is not entitled to and has robbed the people of the sum he has received.

"In the business whirl man can accumulate a vast fortune without doing an injustice to a fellow being, for the reason that he opens the door for others to receive that which is necessary. He can open a factory for the employment of hundreds of of men and women, all of whom receive from his venture that which enables them to sustain life. If he gives to each of them a fair amount of the proceeds of the sale of his wares, and retains a limited percentage of the profits, that profit can

be applied to his individual use without in any way jeopardizing his honor or injuring him, as he is entitled to a remuneration in accordance with his ability to plan and execute, while those who are not so energetic are not entitled to the same extent.

"This does not include, however, the plan of undoing his fellow for the sake of building himself. If he enters business and while receiving an exorbitant percentage of profit does not pay to his employes a fair percentage of that margin, then he is injuring them, and the time will come when he must balance his books and his ledger will show much that is on the wrong side and will have to be repaid to humanity.

"The great mistake that is made by men and women is that they do not consider the true relationship existing between the community and the individual. That is the weakness of our present system of civilization. It is a part of this system that every individual has a moral right to life and liberty. The possession of life entitles the bearer to an opportunity to maintain that life. As such, the holding of vast tracts of land by certain persons is detrimental to the interests of the community unless he places that land in commision where he can make it produce something for humanity. When he purchases a piece of land and allows it to

run to weeds and fails to use it in a productive manner, then he is doing an injury to the community that he will have to settle. But if he has a large tract of land, a factory, a pit from which sand, stone, ore, or precious metals or gems can be extracted and he places that in commission and operates it in such a manner that he employs men and women on it, then it is paying value to the community and is returning to the people a return for the natural resources at his command.

"We know this does not agree with the ideas of some of the people. But that is not our desire. It is our intention to give to the world a thought that will be the means of causing their minds to act and their fingers to work and in that way they will attain something that will be lasting in its benefits.

"The great trouble with humanity is that they do not think. They are mere walking automatons. They follow a leader with the blindness of the sheep that follows the bell-wether through the gap in the fence. They follow a line that will not lead them into something better, but rather they allow those who are designing to place them in a position where they cannot uphold themselves and not understanding the status of the case, they are many times injured by their own acts and thus they become parties to the act which will jeopardize them in the great day of settlement.

"We must open the doors to justice on both sides. We must consider that humanity has rights that all are bound to respect, and that as individuals we have rights that humanity is bound to respect. In that way, and that only, can the millennium be attained.

"That position cannot be attained by any of the religions of the past as they do not teach humanitarianism. They teach selfishness. The attainment of paradise by the suffering and sorrow of another is not calculated to benefit humanity in a collective sense. On the contrary it gives to those who are so constituted a license to commit crime and that in the end they will be relieved from all blame by calling on the name of their savior. We wish to do away with any such idea. Humanity must be its own savior. It cannot lean on the breast of a messiah and there open the way to a different life, freed from the sins of the old.

"Is not this an incentive for crime and injustice? We say it is; most decidedly so. Does any one think that he will go down to his grave in sin? By no means. All hope to reach a point where they will be saved before they die—but the time is far distant and they will not worry about it yet. When the day comes it will be time enough to repent and then to do the proper thing; and lay their deeds and misdeeds upon the broad back of

an already over-burdened messiah and softly sleep away into the arms of the hereafter, saved from the sin, sorrow and suffering of their victims.

"Not so! This is an erroneous idea, no matter by whom propogated. It is not justice; it is not right; it is not in accord with anything which you see in nature.

"Can you picture the hardened sinner going from a saloon, gambling hell or brothel into the ranks of the redeemed in heaven? Think how much out of place such a person would be. He would not know how to act. He would not know how to talk. All his natural faculties would be of a different order and then his surroundings would become burdensome to him and he would gladly enter into the regions of inferno to find some congenial company.

"But suppose that by some unheard-of process his nature was suddenly changed so that as he swept from the gallows into heaven his life would be such that he would gladly greet his savior, how would it be in the eyes of justice? Could he be greeted by a beneficent God with the words, 'Well done, good and faithful servant, enter into the joy of thy reward'? If so, where is eternal justice? What about the victim whom he sent out of existence without a moment's time for repentance? What about the suffering of his family who were

so ruthlessly robbed of their support and of his love? Could eternal justice call that good? No! a thousand times no! Eternal justice must condemn, as we must condemn, all such things.

"It is for just such reasons as this that we say that the systems of religion based upon repentance have been detrimental to humanity and that a new one must come based upon pure justice. Altruistic ideals will aid to bring this about, but the true, pure teachings of Spiritualism will do more than all others combined. Altruism and Universal Brotherhood are a part of the great principle involved in the doctrine of Spiritualism. It embodies all that could be desired in the line of universal brotherhood.

"Spiritualism places man upon a pedestal and makes him a part of the great force of nature—yes, even a part of the great God of nature. It places him on a pedestal and makes him the maker of his destiny. As such, he is to a great extent his brother's keeper, for the health, wealth, happiness and true life of his here and hereafter, are placed in his hands. He is not a mere puppet in the hands of a modeler. He is the modeler with the the clay in his hands. He is not only prepared to work out his own destiny but is prepared to help to work out the destiny of the gods.

"Does that shock you? It need not. The power

of the universe that placed man in the position of a part of its plan gave him a power of discernment that has been of great benefit to him. It has made him a master of himself and has taught him the forces of his being that have made his life possibilities. He seeks not to destroy, but he seeks to build up. His error is in not being able to comprehend the great powers that animate him. Could he be given a discrimination that would make him thoroughly aware of the great potency of his acts and thoughts, he would be far wiser and would not be bound down by the fact that he has no moral guide that is infallible."

"What," asked the Questioner, "has man no moral guide? What about conscience?"

"Conscience, dear questioner, is not an infallible guide of what is right and wrong. It is a guide to that which you have been educated to believe is right and wrong but it is as frequently mistaken as it is correct. Your conscience is what it has been educated to be by years of influence and education. It is the result of the teachings given at your mother's knee, at the hearthstone, at the schools you have attended, and by your environments. Conscience in itself does not know what is right and wrong.

"You say stealing is wrong. Until you educate the child to that point you do not see it manifest-

ing the knowledge that such is the case. If there was an inherent knowledge of what was right and wrong in humanity, then much that is evil would be avoided. But the right and wrong ideas are the result of education. The savage did not consider it a wrong to kill his enemy for no other reason than that he was possessed of a country or goods that he wished to possess himself. David, in your own Bible history, killed, or had Uriah placed in the front of the battle where he knew he would be killed, because he coveted Uriah's wife, and after the death of her husband she became David's wife. That was a part of his education. He was a king and exercised what he had been taught was the divine right of a monarch, that of owning the people under him even to their lives and possessions.

"The people of the present day are educated to believe that killing is a great sin, Yet when under the name of war a man kills his victims, he is honored greatly. Look over your history of the past and little is said of the conquests of natural forces; of the inventions of the age; of the great men and woman and their influence on civlization. Oh, no. It is the wars of conquest and extermination, waged, as sometimes claimed, under the direct supervision of deity, that are spoken of. Man has not yet advanced to a point where he is so

far removed from savagery that he will look on matters from a standpoint of right and justice and not through the prejudiced eyes of his so-called infallible guide, conscience.

"True Altruism and Human Brotherhood will make decisive changes in all this. It will open the door for his true self to show. It will dislodge arbitrary powers from their high positions and will evolve a condition that will make man a power both in the world of materiality and in the world of spirit.

"Your messiah, whom you love to quote, has said, 'Even as ye would that others should do unto you, do you even so unto them.' This is not a just statement. It is an embodiment of selfishness. It is not doing good to others without hope for reward, it is doing good in order that others should do the same to you. That is the real import of it. Like all things in revealed religions, this state has been outgrown and will have to be overcome. 'Do that which is right for the mere sake of being right' would be nearer altruism. 'Consider every man your brother and every woman your sister' would be a still better maxim for you would not injure your brother or sister unless you were entirely void of all principle.

"To conclude this lesson let us strive for all that is noble. To make humanity higher in the plane of

existence. To overcome every animal propensity. To lead men out of the Slough of Despond into the broad glare of a noon-day light is the mission of this line. It is a new name for an old principle and as a branch of Spiritualism it will do its duty. But it is not the all; it is but the part and it must be so considered and man will benefit by it.

"We must now leave you. Our work with you is nearly completed. Soon you will hear the trumpet sound and we will come to you in the shadow and give you directions for what is to come. Fear not. Open wide the doors and if the call comes at the midnight hour, hear it and answer it. You have been told that the time of one of your number was short. It is nearing its close, but fear not. We will attend to all that is necessary. You will have nothing to do that will not be proper. The end is not yet but will come soon. Gather together as much as possible. He fears not the summons, but give him and us strength to carry out our portion of the work of translation. Go at once to the tree of fruit and after having eaten, remain for some time in your accustomed places. Do this daily until we speak to you of it again. Farewell until tomorrow."

As the Teacher ceased speaking the form of the Master trembled as the influence was breaking. His eyes opened and he heaved a deep sigh, then

his accustomed smile, with the words, "Has sufficient been given?" was met with a more than usually cordial greeting from all and they sped towards the places at which they gathered the fruit and when at their natural table they entered upon a course of conversation that was apart from their present surroundings. It led them back to their homes, and as they had been told that their return was soon to be, all were pleased, yet sad to know that it necessitated a parting.

CHAPTER XIV.

THE DEATH OF THE MASTER.

For a few days after the events narrated in the last chapter, the friends pursued their regular duties. They saw that the Master was gradually failing, but he still maintained his usual demeanor and was as cheerful as usual. One morning as they came from their lodges they did not find him as active as usual, and remarked it, but he went with them to the trysting place and they began their exercises. After the preliminaries the Teacher spoke to them, but in a different manner. "Friends," she said, "I come to you in this manner for the last time. Your good friend who has done so much for you and us has reached the limit of his physical existence and we are preparing a place to receive him into that home where he so much desires to be. Soon the shadow of death will pass over him. But to him it will not be a shadow. He will realize more fully than any of you can

that it is a birth into a new life and that it will open his eyes to a higher and better sphere.

"You can not do anything for him, and as you are in the wilderness where naught can be done, we ask you to repair to yonder village and bring therefrom a physician who will examine your patient and thus overcome any ill effects that you might encounter should he pass away without such attendance. Your physician will tell you that it is the natural wearing out of the body, that nothing can be done but to make him comfortable during his last hours and will advise you to remove him to the village. You will be governed by the wishes of the Master in all things.

"After the body of the Master has been disposed of according to his desires, you will return to your homes and in the future we will again call on you and it is possible that we will give you more of the experiences of this new life. I may speak to you again but probably not at present. Return to your homes, partake of the fruit and abide by the wishes of the Master."

As Ardetha ceased talking she gradually withdrew her influence and the Master was himself. He smiled feebly, and leaning on the arms of two of his companions, they returned to their lodgings. Others had gone to gather fruit and they soon ate their meal and then the Master expressed a desire to speak.

"My friends, the time has come for us to part. Years ago I passed through these experiences and saw he who was my Master pass through the change that now lies before me.

"I wish, first of all, to thank you for the kindnesses you have shown to me in our labors; for the steadfast manner which you have maintained; for the love you have shown. You will pass onward into the world and teach, while I will pass into a new life to be one of the teachers on a higher plane of existence.

"Death, is what it is called; but it is a new birth. I do not fear the change, I welcome it. It is to gather again with my loved ones in that land of eternal sunshine. The River of Death is bridged. I am no longer sick; I am well. I will now go to my lodge where you may attend me."

As soon as the Master had left them they hastened for a physician. He came, examined his patient and informed the anxious watchers that old age had played its ravages and the physical dissolution could not be delayed but a few days. He would not come again unless desired, but would give all necessary papers. He then returned to his home.

Our friends thus relieved of the responsibility of his sickness and death prepared for the end. They spent most of their time with him and as he

grew feeble, he smiled on them and gave the warm hand-clasp. On the morning of the third day as the sun was rising all were gathered in his lodge when he spoke with a clearer accent than had been the case for several days saying:

"The time is here. I see heaven opened and my angel loved ones have come for me. Here they are all gathered. All are ready to welcome me. Father, mother, brothers, sisters, all; all come to carry me over the river. But a few minutes and I will be be with them.

"Friends, I desire that you should not be burdened with my body, and I also desire the cleansing process of fire. You will leave me in my lodge until a proper time has elapsed, then, with dry wood from our reserve, you will reduce my body to the elements in the home I have occupied.

"This is my last farewell. They come, all—all—farewell. No pain—no sorrow—only a sleep—but the sleep of death to awake in the life of the spirit. Yes, father, yes, mother, yes, all my dear ones, I am coming."

As he spoke the words, he raised on his bed, stretched out his arms and fell back in the peaceful slumber of death.

His friends carried out his instructions and when they were completed they passed to their own homes to teach the world of the life of the spirit

and to do the work that some must do in every age of the world.

Our mission for the present is ended. We hope the lessons contained herein will be beneficial to the world, and we may possibly give more of the experiences of the Master after he entered his home, at a later date. At present we wish all to know of the truth of Spiritualism. The incidents are woven to give zest to the reader, and we trust you will all enjoy this seance with

ARDETHA, THE TEACHER.

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